

Introduction to Vedanta

Based on Tatva Bodha of Adi Shankaracharya

By



Swami Paramarthananda

Transcription by Ms. Viji Natarajan, a disciple of Swamiji

Swami Paramarthananda has not verified the transcription of these talks.
The transcriptions have been done with Swamiji's blessings by his disciple.

Published by:



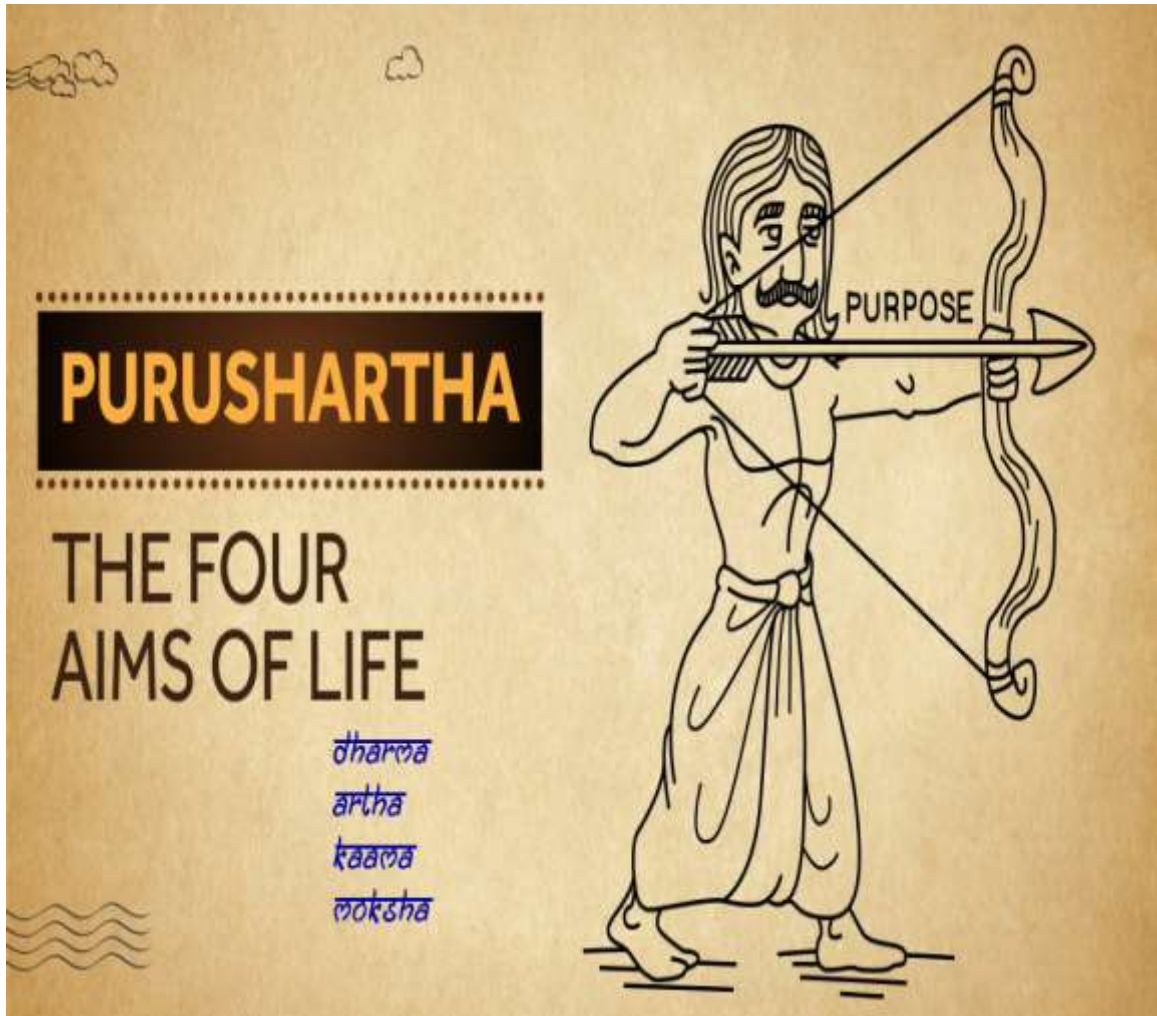
Arsha Avinash Foundation
104 Third Street, Tatabad,
Coimbatore 641012, India
Phone: +91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in

Contents

1.	PURUSHAARTHA.....	4
2.	SCRIPTURES.....	16
3.	VARNA DHARMA.....	26
4.	ASHRAMA DHARMA.....	38
5.	KARMA YOGA	51
6.	UPAASANA YOGA	64
7.	GNYAANA YOGA	76
8.	BHAKTHI YOGA	88
8.	PREPARATION FOR SELF ENQUIRY	100
9.	SHARIRATHRAYAM – HUMAN PERSONALITY	113
10.	THREE STATES AND FIVE KOSHAS	126
11.	ATMA.....	138
12.	CREATION.....	149
13.	JEEVA ESHWARA AIKYAM.....	160
14.	LAW OF KARMA	172
15.	SUMMARY OF TATWABODHA	183



1. PURUSHAARTHA

As I had announced earlier, I propose to give a series of talks based on a text known as tatvabōdhaḥ. Tatvabōdhaḥ is a small vedantic work which is attributed to Adi Shankaracharya. And it is an important fundamental prose work written in Sanskrit language and which gives all the important terms and terminologies used in our scriptures in general. And understanding these terms is extremely important to study any vedic scripture. Whether it is Bhagavad Gita or Upanishads or any Purana or even Ramayana. Any scriptural work, if we have to properly understand we should be familiar with these terms and terminologies and therefore our general convention is to teach this text in the beginning itself. And not only I teach this text in the beginning but once in a while in the middle also I just remind for those people who have studied before and also for those people who have missed this text. Before I took the text itself directly, reading every line of the text and elaborating on the meaning, but this time, I don't propose to read the text and elaborate, you can read the text for yourself, I am going to give a series of lectures through which I will cover all the topics included in that text book. Not only all the topics, I propose to add a few more topics, which are required for understanding the scriptures.

And beginning this series of lectures today, I want to first deal with the topic of **purushaartha**. The word purushaartha is very much used in our scriptures. We should have a clear understanding of that. **The word purushaartha means human goals**. Purusha means a human being. A male human being or a female human being. A human being is called purusha here. Therefore purusha in this context includes sthree also. So we can translate it as manushya arthaah. Purushaartha means manushya arthaah. And the word arthah in Sanskrit has several meanings. The word arthaha has the meaning – 'meaning". Meaning itself is called in Sanskrit arthah. What is the arthaah of that particular word if somebody asks – what is the meaning of the word. The word arthah means wealth also. In this particular context the word arthah means a goal. A destination. Arthyathe – saravaihi manushyaihi praathyathe ithi arthah. That which is sought after by every human being is called arthah and what is sought after by human beings – different goals are sought after. Therefore any human goal is called arthah. Combining these two words purushaartha means human goals.

And the word purushaartha itself is used in other meanings also in the shastra. In certain context the word **purushaartha means free will**. In certain other contexts the word **purushaartha means choice**. Free will is another meaning, choice is another meaning and in certain other contexts the word **purushaartha is used in the sense of effort**. Prayathanah. Endeavor is another meaning. So thus free will, choice, effort, etc. are some other meanings, secondary meanings of the word purushaartha. But the primary meaning of the word purushaartha is human destination or goal and by using the word purushaartha or manushyaartha itself – we convey an important idea. What is that? These are goals sought after only by human beings. The very fact that they are called purushaartha or manushyaartha indicate that they are sought after only by human beings. Not animals, not plants. And because of the availability of purushaartha, the human beings become distinct and different from all the other animals and plants. And in fact because of the purushaartha human beings are considered to be superior to all the other living beings.

And how come human beings alone have this purushaartha. What faculty of human being makes him endowed with this unique opportunity to have purushaartha. The shastras themselves declare, no doubt that human beings are very similar to animals and plants in several respects. There are lot of saadharmyam, a lot of common features, but there is one uncommon feature, unique feature which makes the human being superior. And this is presented in a beautiful sloka.

Aahaara nidhrraa bhaya maithunancha
saamaanya methad pashubhir naraanaam
bhuddhir hi tesham adhiko viseshah
bhuddhyaa viheenaah pashubhis samaanaah.

Human beings and other beings are similar in many respects. Like what. **Aahaara**. All of them seek food. Right from birth onwards they start seeking food. Then **nidhrraa** – after lot of activity, taking rest or nidhrraa is a common feature for animals and humans and plants. Of course several ways of nidhrraa are there. Some animals sleep standing, some human beings also can do that. Traveling in bus, they manage to sleep standing. Some people sleep sitting, some people sleep lying. Several forms of nidhrraa. Then the next one is bhayam. Fear of the external world. Sense of insecurity. Feeling of insecurity and therefore trying to protect itself. **Bhayam**. Then the next one is **maithunam** – propagation of one's own species

through children, grand children, great grand children called maithunam, sampathihi, parampara. So Aahaara nidhara bhaya maithunancha saamaanyam ethad. These four are common to pashubhi naraanaam. To humans and animals. And if both are same in all these respects, why do we consider human beings superior.

Rare is human birth, why do we say. They say **bhuddhir hi tesaam adhiko viseshah** - intellect, thinking faculty, judging faculty, reasoning faculty, projecting the future faculty, farsightedness, planning for future, working for the betterment of the future. All these come under rational faculty. We call by the name bhuddhi. Bhuddhir hi tesaam adhiko viseshah – is an extra faculty. And since bhuddhi alone makes a human being superior or different from animals, **bhuddhyaa viheenaam** - if we do not have intellect or if you don't use your intellect – there are some philosophers who advice – never use your intellect. Intellect is the cause of all the problems and therefore their teaching is what? Don't use the intellect. What an unfortunate advice! And the shastras say, if the intellect is not used, that human being is bhuddhyaa viheenaah pashubhis samaanaah – they are as good as or as bad as animals only.

And therefore bhuddhi or intellect or reasoning power is unique. And because of this extra faculty only we are extremely self conscious also. Capable of self judgment. Capable of comparing myself with other human beings, which the animals do not have. When there is a dog show and they have a competition to find out which dog is well trained, dogs are asked to do various things and then they are given gold, silver, bronze, whatever it is and there may be three stands also as in Olympics. And when they are standing on the stands, what is the feeling of the dog. I have got gold. Or I missed gold by one hundredth of a second. No. The dogs do not have superiority complex, dogs do not have inferiority complex; they only put their tongues out and look here and there. They don't know in fact what the hell or heaven is happening. Heaven let us say! What the heaven is happening? On the other hand, you know who has the complex. The fellow who owns the dog has a complex.

So buddhi gives me a unique faculty of self judgment, complex development, comparison with other members of the same species, and once I develop a complex, I certainly think of improving myself in the future. Therefore planning for the future becomes another natural consequence of buddhi faculty. So self consciousness, self complex development, self judgment and therefore projection of the future. Hoping

that I will be better off. And for the improvement of the future, I start planning and the plan is cut into several levels of immediate goals, long term goals. The first year we expect Rs.10 lacs profit. The next year we want to expand further and make it Rs.20 lacs. So thus secondary and primary goals, short term and long term goals, we alone are capable of having. Interview the dog which has got only the second prize. You interview the dog and ask, in the next dog show do you want to come first. What will the dog do. Bark. It doesn't have plan for the next dog show. So all the animals and plants have an instinctive life style. Their entire life is governed by instinct, whereas human beings are governed by instincts also. Because there are certain common features.

Therefore human beings have instincts also. But more than the instinct, dominantly they have got the capacity to choose their future. And because of this choice, the human beings entertain lot of goals and all these goals are called purushaartha.

Now the next question is how many such goals are possible. How many such goals are possible. If you start enumerating the goals, intermediary and ultimate, short term and long term, they are countless. Ananthaah. But even though the goals are endless, we classify all the goals into four categories. The numbers are many but they can be categorize into four. We call it chaturvidha purushaartha. And any goal that you want to accomplish will come under one of these four categories. There is no fifth variety. What are those four possible human goals.

The **first** one – it starts very early in life. **The goal of arthah.** Arthah. Here in this context, the very word **arthah means security.** Security. Thus everything that you procure for the sake of your security, all those things will come under arthah. And by security I mean sheer physical survival. Right from birth, one instinctive and natural urge every living being including the human being has is – the urge to somehow survive. And anything that you procure for your security all those objects which contribute to your security, your physical survival will come under arthah. Which will help you in removing your sense of insecurity. It can be used both positively and negatively. In positive language it means anything that provides for your security and in negative language, anything that removes your sense of insecurity.

And what are those things. You can say, broadly – food, clothing, shelter and health. Food – right from beginning the struggle begins. Because you know that without food your security is in threat. Next is – you have to protect your body from the

environment. So all the types of clothing that you have – winter clothing, summer clothing – books and books are written, special magazines are dedicated for clothing only. And helmet – clothing means not only clothing – the helmet you wear for security, the seat belt that you have for your security, and the breathing filter – you know – have you seen people in two wheelers – you don't know who is a terrorist and who is an ordinary rider – they tie a towel, they put something – all are meant for what – security. And you air condition your car so that the pollution in the city will not affect your health. So anything that protects your body, shields your body, that is clothing.

Food, clothing and then comes shelter. We are working for a house, Swamiji. We still do not have a house. I don't have a house to call my own. Before death, one project is what – own a house. Own a flat at least. At least in madhuvaagarai or somewhere. We cannot think of anything nearby.

So food, clothing, shelter and then comes health. Fighting all forms of diseases. Anything that you procure to take care of all these four, to safeguard your survival. First survival Thereafter whether it is useful or not.

Whether I am useful to myself or to society, that is the next question. I want to live. And initially I want to take care of my own security, then comes the second layer of security. The security for my future. Because in old age, I cannot work, I cannot earn. In olden days, they thought children are the security for old age. But nowadays doubt is coming. Whether the children will take care of us or not. Swamiji I have got confidence in my children but I don't know what type of daughter-in-law will come or son-in-law will come. I don't know whether they will allow my children to take care of me. Doubtful. And therefore better I save for future food, future clothing, future shelter and future health. And fear of health or diseases becomes more and more as I grow old. Initial part of life, food and clothing become important and later part of life – health becomes important. Therefore I procure envisaging, visualizing the possible troubles. And then I am worried about the unexpected, accidental threats, and therefore I have to take all forms of insurance. Accident insurance, mediclaim, this insurance, that insurance, car insurance, so present security, future security and then comes the next layer of security.

Once I possess a few things or people for my security, then I am worried about what – their security. See how it grows. This is called Ramayanam. So first I want clothes for the security of my body, now I have to regularly clean the clothes for the security of the clothes itself. Therefore buy a washing machine. For what. For the security of – not you – if it is for your security you will be dumped into the washing machine. I don't know if human-washing-machines are there. It has come up to this. You have only to lie down and it will scrub your body and do everything. So first you are worried about your clothes. Then you buy a washing machine. Then there is a power fluctuation. Therefore washing machine may get spoilt. Therefore for the washing machine's security, you buy a stabilizer. So therefore security, security of the security, security of the security of the security. Your house gives you security. But you are worried about the security of the house itself. Therefore you employ who – a security. A security for the security of your house. This is called life. This is what we are doing. Without thinking. Then since your security is very important for the security of the house, which is required for your security, you are worried about the security of the security – that if he falls sick, he won't come and therefore you provide for the security's security also. Swamiji he has to come so that I can come to the class. Similarly the story goes on and on.

Thus perhaps most of the life, we are busy providing for security and all these things – whether it is washing machine, whether it is a – what do you call – security or whether it is an air conditioner whatever you call it – they all come under what – artha purushaatha. Abhaya praapyartham – freedom from bhayam I want. The animals also want security, but they instinctively take care of their security, the Lord has provided for them, they have got a special skin, that is why they don't require designer clothes – winter clothes for your dog, summer clothes - because bhagavan has given them natural security, but we have got to work for them.

Then comes the next one. Next goal of human beings. What is that. Once security is taken care of. Now there is no threat for my survival. Enough money is there swamiji, not only for eating now but for a few generations, and I have a reasonably good own house swamiji, I have purchased, you have got everything – now what else to do with life.

Once artha is taken care of, then I go towards **kaama** purushaatha. **Kaamah**. Kaamah means all sorts of comforts which you don't require for your security but

which you can enjoy. If they are there it is better, if not OK. If they are there, I will be more comfortable. Luxury, comforts, or all forms of entertainment. No entertainment is required for my survival, therefore it doesn't come under arthah. All entertainments are separate purushaartha coming under kaama purushaartha. I want to have a gala time. I want to enjoy myself. Therefore any form of music, any form of dance, any form of drama – t.v. swamiji, only doordarshan channel is there, I want to have cable tv also. And then some other form of connection also. All entertainment industry is so big now.

Then once I take care of entertainment within my surroundings, I am bored. Seeing Madras again and again; I am bored. I would like to go around. Small world tour. Then I want to see this, I want to do that. All of them come under kaama purushaartha – comforts, enjoyment and entertainment. And animals also want comforts. And they instinctively go after comforts. If there is lot of sun, the animals naturally go towards the shade. This is instinctive seeking of comfort only. But in the case of human beings, because of his superior intellect, he plans and entertains himself. So this comes under kaama purushaartha. This is the second goal of human life. And in many countries or among most of the human beings, the artha purushaartha itself takes the whole life time, they cannot even pass on to kaama. Daily water is a struggle. That is an artha. Not a kaama. But now water is also a luxury. So tough to get water. So artha and then graduate to kaama.

Then comes the third human goal. Which is known as **dharma** purushaartha. Dharma purushaartha – and what do you mean by dharma purushaartha. Dharma purushaartha can be defined as an invisible form of wealth. It is an invisible form of wealth which we generally translate in English as good luck or good fortune. So that person was very lucky. That person has the good fortune. I was lucky. I was fortunate, etc. when you use the word luck or fortune, it is not something that you see, but it seems to contribute to your well being. Either in the form of providing artha, or in the form of providing kaamah, it seems to be an invisible form of wealth contributing to your well being. That is why in Sanskrit it is called adrishtam. In Tamil it is called adhistam. He is lucky. Kaun banega crore pathi. Something like that. No doubt lot of knowledge is required. But you enter that and you win jackpot. 45 crores adhrishta. Or you say shukra dasai. Something you say. It is all invisible form of wealth which contributes. Now this dharma can be acquired by appropriate means and we are not going to discuss that now. The means I am not going to

discuss. But it can be acquired by appropriate means. And since dharma or adhrishtam or good luck is something, it is achievable through appropriate method, dharma also becomes a human goal.

It is also translated as punyam. Dharmah, punyam, adhrishtam, good luck, good fortune, these are all synonyms. And this dharma contributes to our well being in two fold ways. One is dharma contributes to our well being in this very life itself by providing artha and kaama. Therefore dharma is very, very useful in this life, because it also contributes to my well being. In addition to my own effort, that also contributes. Then the second benefit of dharma is – it also contributes in our next birth. It also contributes to our next birth. Especially in the initial stages of life. If you study any birth, our own human birth, you will find that our initial two years are certainly not under our control. In fact my initial two years happen to me, not after consulting with me but I find they have happened to me. What type of parents I have / I find myself with. I may think I would have been happier, if only my parents were a little bit different. But I was never asked for a choice. I find I have got such parents. And sometimes I have got only one parent, sometimes the child is an orphan, the child is helpless with regard to parentage, with regard to environment, with regard to upbringing – whether it is a doted child, or beaten child. So I find even though I am a human being, my initial stages of life are certainly not under my control. Then it is under whose control. It is supposed to be determined by dharma. The dharma that I acquire now will not only help me in this janma, my dharma will help me in the initial few years of my next janma also. In what way? By providing good parentage, good environment, good food, good clothing, good shelter, good values, everything good in the next janma – is also contributed by what - this dharma.

So a child's life is heavily determined by the invisible wealth called good luck. You call it good luck, we call it dharma. And not only that, the initial few years of human life, is so important that it can even determine the future adult life. Psychologists are discovering this more and more – they are saying that many of my emotional conditions now, during my adult hood is heavily determined by my childhood. My childhood heavily determines my physical health, my emotional health, even my intellectual health. And therefore adult life is determined by childhood life. And childhood life I am not able to determine. How my parents will bring me up, I am not able to determine. So if I want to control my childhood in the next janma, it can be done through dharma purushartha. Thus dharma directly influences my present

life, dharma influences my future childhood life and dharma indirectly affects my future adult life also. Thus dharma becomes extremely important. And there is an appropriate method of earning – In Tamil they say, he has earned a lot of punyam. I don't know whether you have heard this word. Sambhaadhanam means what – earning. Not only we talk about earning the visible wealth, that is money, we also talk about earning the invisible wealth. Punya sambhaadhanam it is called. He has earned it, we say. This is the third purushaartha.

Artha, kaama, dharma or otherwise called dharma, artha, kaama – dharma means powerful subtle form of wealth we enumerate it first. So dharmarthakaama. And these three human goals have got many things in common. And since these three human goals have got many things in common, put together they are known as preyah. Preyah is one word which means dharma plus artha plus kaama. Sometimes it is called mogah. I will use the word preyah. Therefore remember preyah stands for all the human goals, either in the form of dharma or artha or kaama. Anything that you acquire is called preyah. Deliberately, legitimately, with planning whatever you acquire is preyah. Now the question is – what is the fourth purushaartha or fourth human goal.

The fourth human goal is called moksha otherwise called mukthi. Otherwise called shreyah. Shreyascha preyascha manushya methah. Katha Upanishad. Sauham pareeshya vivinakdhi seerah. So preyas and shreyas. Dharmarthakaama and moksha. What do you mean by moksha? Moksha can be translated as freedom. Moksha is freedom. Freedom from what? Is it political freedom, is it economic freedom, it is an internal freedom. Inner freedom. Freedom from what. Freedom from slavery with regard to preyah. **Freedom from slavery with regard to preyah.** Dharmarthakaama or all other accomplishments.

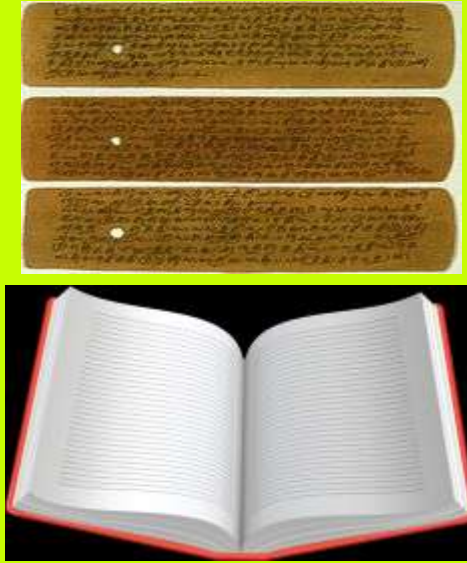
In what way I am a slave of dharmarthakaama or anything in the world. Any object in the world or person in the world enslaves me in two ways. One is - an object can enslave me by its very absence in my life. When that particular object or person is not there for me, if I feel a vacuum, if I feel an emptiness, if I feel worthless, then that object is capable of enslaving me, because I am all the time obsessed with it. I do not have this, I do not have that; I do not have money, etc. Obsession. And another person says, no wife, nobody girl comes to marry me, so spouse binds you by her or his absence. And another person says, no child, no child. Child abhaava. Therefore a thing can bind me by its absence by creating emptiness.

Shoonyathaa dhwaara abhaavaah badnaadhi. Enslaves me. And what happens. I miss him. I lack him, I lack company, I lack friends, I lack money. Any lack is one form of slavery.

Otherwise objects can bind me by their presence also. Swamiji my problem is not with absence of spouse. Don't take it seriously. It is his presence that is the problem. I am just trying to find out a way to come to the Ashram. How to escape I do not know! Therefore children, not absence but their presence is the problem. Money, their absence is not a problem but their presence is the problem. Therefore things bind me, by their presence by creating burden / strain, absence creates vacuum. Presence creates strain and tension. So some objects create problems by their absence, some objects create problems by their presence – some create by both – presence and absence. Presence problem, absence problem. Anything. Money. Poverty is also problem, richness is also problem. Both go to ashram to gain peace of mind. One because of poverty and another because of prosperity. This slavery with regard to preyas or external goals is a bondage. Freedom from this slavery otherwise called self mastery. I am no more a daasah, I am a swami. Swami means not one who is wearing Kaavi. That is an external swami. An external swami may also be a slave, he may be saying – I do not have an ashramam. Don't ask me swamiji do you feel that. I won't answer. And some people say, I don't get disciples swamiji. I tried so many methods. One one comes; and those who come, do not stay. Therefore I miss disciples. I miss name, I miss fame.

So Swamithwam is an internal condition, and what does it mean? When things are absent, I don't feel a vacuum, when things are present they are not burdensome to me. Like a shoe, when the shoe is absent, I can have a problem, because it is hot, I get corn, I get hurt by stones, etc. and therefore I bought the shoe. Now the shoe is not fitting properly, shoe bites and therefore now I am disturbed by what. The presence of the shoe. Similarly our life is – all the things that I have - before that I had a naked leg and therefore I felt the emptiness now I have everything and now I am burdened, I don't know how to handle them. If shoe is fitting, then their presence is not felt at all. Therefore moksha is I am comfortable without things; dharmarthakaama and I am comfortable with dharmarthakaama. This inner strength, this inner maturity, this inner mastery is called moksha. Otherwise called shreya. The first three are only secondary purushaartha and the last one alone is the primary purushaartha. Because in preyas slavery continues in shreyas alone, I am no

more a slave of anything. These are the chaturvidha purusharthas. More in the next class.



SCRIPTURES

- VEDAS
- UPANISHADS
- BHAGAVAD GITA
- PURANAS
- ITHIHASA
- SMRITHIS

2. SCRIPTURES

Today I propose to give you a bird's eye view of our vast scriptural literature, especially the scriptural literature available in Sanskrit language. Our entire scriptural literature is generally called shastram. In English we can translate as scripture or scriptural literature. The word shastram is derived from the root sha which has two meanings – one to command and the other to teach. Shas has two meanings. To command and to teach. So shastram means a literature which commands the human beings in the initial stages and then teaches the human beings in the later stages. And by way of commanding and teaching the scriptures saves a person from all human problems and since it teaches, commands and thus saves the humanity, it is called the shastram – shas means to teach, tra means to save. Shaasanaath thraayathe ithi shastram. That which saves the humanity from problems by commandment in the initial stages and by enlightenment in the later stages.

Shankara compares shastram to a mother. A mother commands the child initially because the child is not mature enough to understand the significance of the commandment. The mother has to even threaten the child. So when someone is at a grosser level, the language of commandment and threat is used but when one has grown up sufficiently gradually we remove commandments and threats and they are replaced by teachings, convincing, enlightenment and elevation. Since our entire scriptural literature does that job, it is called shastram. And this vast scriptural literature, I would like to present in six layers. The entire scriptural literature can be presented in six layers or six groups.

The first and foremost is the vedic literature known as the **Vedas** in general. The Vedas themselves are a very, very vast literature. Consisting of about 20000 and odd mantras. It is a very vast literature. And the entire vedic literature is divided into four groups known as the rig veda, the yajur veda, the sama veda and the atharvana veda. Rig veda consists of rig mantras which are in the form of metrical composition, poetic compositions or padhya compositions. Yajur veda consists of yajur mantras which are prose composition, in the form of prose or gadhya roopenna. Sama veda consists of sama mantras which are in the form of music. Geethi roopa mantrah. Which are set to music. In fact they say, Indian music is derived from sama veda. And that is why the chanting of Sama veda is called Sama gaanam. We don't say Rig gaanam, Yajur gaanam we don't say. The word gaanam

is used only for sama chanting indicating it is in the form of song. Then comes the fourth known as atharvana veda which consists of mantras which are mostly given by – two well known rishis. Atharva rishi and angiras rishi. And therefore it is known as atharva veda or atharvana veda. And the word mantra is used only for vedic composition. And more than 20000 such vedic mantras are available. And they are known as mantras because they are meant for enquiry, analysis and assimilation. Mananaath thraayathe ithi mantra. They are meant for mananam. Mananam means your analytical study. And thraayateh means the same. It will protect us if we enquire into that. And according to our tradition, even the mere repetition of the mantra, meditation on the mantras is capable of helping a person. And the very word veda indicate a source of knowledge. It is derived from the root vid to know. Therefore veda means a mine of information. A treasure house of knowledge. Vedana saadhanathwaath veda. Pramaanathwaath veda.

Now the next question is who is the author of the veda. In our tradition we look upon the Vedas as revelation from the Lord himself. We do not look upon the Vedas as human composition. They are not products of human intellect. They are revelations from the Lord himself. Therefore if at all you want to talk of the author, God is the author of the Vedas. But God does not give out the Vedas directly to humanity. But God reveals the Vedas to the humanity through the media called rishayah. Thus rishis are the intermediaries. Rishis are the pipeline, as it were, through whom we receive the veda mantras. So if you take God as the transmitting station, rishis are the receiving centres. Perhaps that is why they are called rishis. Receivathy ithi rishi. It is my derivation. The word rishi is derived from the Sanskrit root rish to know. Rishathi jaanaathi ithi rishi – but in our context we take the rishis as the receiving centres of the teaching transmitted by the Lord exactly like the television. The transmitting centres have already transmitted the programs, so many programs are already in this hall in the form of waves. But are you receiving any program. I hope not. Your mind does not and cannot receive those waves because they are not equipped for that. But if you have a TV set and tune to a particular wavelength, you receive kaun banega crorepathi. Or whatever program. And again you change the wavelength, another program. The program is not transmitted at the time of your tuning, even before your tuning, the program is there. You receive at a particular time. Similarly the Lord has transmitted the vedic teaching to the creation, in fact along with creation itself, but we do not have the equipment to receive, but the rishis are considered special beings because of their extra ordinary media because of their extreme sathwa, because of their visesha upaadhi, they are able to

receive – and therefore veda mantras are transmitted by the Lord and received by the rishis. And how many. There are many rishis who have received the mantras. And that is why in the tradition, whenever they chant a particular veda mantra, they start by remembering the rishis first. As an expression of gratitude, even in the daily sandhya vandhanam – savithriyaa rishi, vishvamithra – saying vishwamithra, they touch the head, indicating remembering the contribution of Vishwamithra. And thereafter the meter in which it is composed – nishr gayathri chandhah, they touch the mouth, many people are not sure where to touch, therefore whole face they touch. You are supposed to touch the mouth. Nishr gaayathri chandha. Then savithaa devathaa, the deity which is talked about through the mantra. So rishi chando devatha smaranam is compulsory – before chanting any vedic mantra which indicates that this particular rishi has received. And that is why rishis are called mantra dhrashtaarah – those who have seen the mantras. Received the mantra. They are not the producers or creators of the mantras.

And these Vedas were primarily received and transmitted in shabhdha roopa alone. They were not written. For a very, very long time the Vedas existed only in shabhdha roopa, not in the form of script. That is why we don't have a specific script for Sanskrit language. Because it was never written. The rishis also transmitted to their disciples only verbally. And the sishyas have to hear and learn. It was a karnna parampara and not a hastha parampara. It means Hastha parampara. You write notes and you give it to the next generation in the form of notes. That is likitha parampara – it was not karnna parampara. They say in Tamil also – Vedas is said to be unwritten book. Unwritten means what – it was never written. Even now when they teach the Vedas, the student is not supposed to keep any book, it is by hearing. And since the Vedas came down in the form of karnna parampara it is also known as shruthi. Gurusakaashaath shrooyathe ithi shruthi.

Guru upadeshanna shrooyathe ithi shruthi. That which is received by hearing. So thus it is called Vedas, it is called mantra, it is called shruthi and since it is not born out of human intellect, it is born of supra origin, it is known as apaurusheya – pramaanam. Apaurusheya means not born out of human intellect. Pramaanam means source of knowledge. So these Vedas, these shruthis, these mantras, these apaurusheya shabhdas form the first, the foremost and the primary scriptural literature. And all the other scriptural literature is based on this vedic foundation only. And that is why our culture is called vedic culture – vaidica sampradaya and we

are all vaidicas. Hindu is a name given by somebody else, we are all vaidicas. This is layer **number one**.

Now we will go to the **second** layer and this is known as sootra literature. Sootra literature. A literature which is in the form of sutras or aphorism. In English sootra is translated as aphorism. Aphorism means a cryptic statement which contains lot of ideas in capsule form. Nutshell statements capsule statements or cryptic statements. It is called sootram. Alpaaksharamasandhigdham saaravath vishvathomukham – and this sootra literature consists of the vedic teachings only, in a codified form. So the function of sootra literature is codification and clarification of the vedic teaching. By codification what I mean is – classification and rearrangement based on topics. While veda is a vast literature containing several topics strewn all over in an unorganized manner, in sootra literature, the ideas are culled from various places and they are arranged topic wise. So topical classification. For e.g. all the teachings dealing with the individual duties and responsibilities – we call it dharma sootrani. So dharma sootra deals with individual values, individual growth and they have got grhya sootrani where family values, family responsibilities, so where there is slight expansion from individual to family – both are important.

And then comes the literature known as shroutha sootrani. – where bigger activities meant for the welfare of the entire society are talked about. So smallest unit is individual. Next bigger unit is family and the next bigger unit is society. And I cannot isolate myself, I am an individual, I am a member of the family and I happen to be a social member also. I cannot ignore any aspect of mine. And these ideas are classified as dharma sootrani, grhya sootrani, shroutha sootrani. Shroutha sootra deals with very big rituals, prayers, functions, etc. not for individual well being but the national why even universal harmony. Universal prosperity. Universal peace. West Asia problem is there, petrol price increases. And we are suffering. Therefore I cannot ignore West Asia. So thus we have got a very, very vast sootra literature written by several rishis. Gautama sootraani, aapasthampa sootrani, parashara sootrani, etc. And these compositions are not given out by God, while the Vedas is supposed to be authored by the Lord himself, the sootra literature comes out of the human intellect only and therefore they come under – paurusheya shastram. But the difference is the words belong the authors, but the content is borrowed from the veda only. So the words belong to the authors but the content belongs to the Vedas only. This is the second layer of literature. The sootras.

Now in addition to **codification**, I said **clarification** also. If there are certain vague statements in the Vedas, the sootras will clarify. And similarly if there are seemingly contradictory statements, then the sootras will resolve the contradiction. Therefore codification plus clarification both are done by the sootra literature. In fact the very word sootram – one of the meanings of the word sootram is a thread. Sootram means a thread only and why is that literature called thread. Because it threads the topics contained in the Vedas. **Veda vaakya kusuma grahthanaath thathwaath sootraanaam**. The vedic topics are like flowers, these are loose flowers strewn all over, these flowers are collected – all rose flowers, all jasmine flowers, that is classification and they are all tied and presented in the form of wonderful garlands. This is the **second** layer of literature.

Then comes the **third** layer of literature known as smriti. Smriti. The smritis are generally in the form of poems. It is a metrical literature. And as the very word smriti goes, it is remembered wisdom. That is – the rishis studied the Vedas, they studied the sootras and having gathered all the teachings, given in the shruti and sootra, they again present it in an elaborate form. In sootra literature it is only cryptic presentation, whereas in smriti literature, it is slightly elaborated. And the function of the smritis is also the same. Codification and clarification. And thousands and thousands of verses are written by several rishis, you may have heard of Manu Smriti, Yagnyavalkya Smriti, Parashara Smriti and if you take a smriti book and see the topics, you will find that they are very beautifully arranged. They talk about the topic of cosmology. How the creation arose. A beautiful development is given and there afterwards you will find these duties - the goals of life, the duties of a student, the duties of a householder, the duties of a ruler, the duties of a citizen, duties of males, duties of females, all beautifully classified. He says, the difference between sootra and smriti is – sootra is cryptic and therefore there can be vagueness, whereas in smritis they have got a wider elbow room to explain. In sootra literature many ideas are implicit. The implicit ideas are made explicit. Hidden ideas are brought to light. Aavishtaarah – it is this smriti literature and it is an equally vast literature. And the beauty is generally our scriptural literature has three different forms. If it is the prose form as in the Vedas, there is swara or intonation which will be useful for chanting. If it is a prose form of literature, it is available for chanting. Because of what. Because of swara. Can you chant any of the English literature in prose form. You cannot chant. But vedic prose is chantable. If it is not in chantable prose, it is in the form of cryptic statements or it is in verse form. Do you know why it is like that? So that we can learn them by

heart. If you want to memorize the entire veda, you can do that. Once in a way conduct the entire yajur veda paaraayannam. They don't have a single book. You can see the priests coming, we generally don't observe, we don't know the value of our tradition, we think that they are chanting something. Imagine for days together they chant the mantras without a single book, indicating that the entire veda can be memorized. Why it is memorizable. It is because it is chantable. It is chantable because there is swara or intonation. And otherwise it is in the form of sootra and that being very short and cryptic, it is in capsule form, you can remember. In memory techniques, they talk about mnemonics, you can remember. The entire teaching which can be presented in hundred books can be presented in five pages in sootra form. It is like the disc in which the entire encyclopedia Britannica is one CD. In fact all our rishis were CDs. You just tap and things used to come. And if it is not in vedic chanting or sootra form, it is in the form of poems, the entire philosophy is presented in Gita poem and you can chant. Philosophy can be chanted. Try to chant Greek philosophy. Try to chant other philosophy for that matter. Here philosophy itself is composed and presented in poetic form. It is the **third** layer of scriptural literature. Smriti grantha and this also comes under paurusheya shastram. The composition is human and the content is divine. Whereas in the veda composition and content are divine. But in the sootra and smriti the composition is human, that is the words come from human but the contents are divine.

Then comes the **fourth** layer of teaching. Known as **puraanas**. And puraanaas are again a literature which is a further expanded form. Sootra is cryptic, smriti is in a slightly more expanded form. When you come to puraanas, it is still magnified. If it is 1:10 smriti, 1:100 is puranas. And the very word puranas means – though it is a very ancient literature, it is relevant even now. It is ancient but not obsolete. Pura abhi navah – puraa means very ancient, navah means ever fresh and relevant even for the 21st century. You cannot ignore them or discard them without losing something. And this puranaic literature is also in the form of poems and they also codify, clarify and magnify. Codify again means re-arrange the topic. Which topic. Topic of the vedic teaching. And clarify. Wherever there is vagueness or controversy or seeming contradiction, they are all resolved and then another important and unique job of puraanas is they attract ideas contained in the previous literature – they are all concretely presented in the form of stories. Suppose stories written in a very vast canvas is the uniqueness of the puraanic literature. For eg. One value given in the veda which will be highlighted in the form of a story which is presented in thousands of verses. You take one Harischandra purana. The story of

Harischandra. And it is written very, very elaborately. But what is the essence of the entire Harischandra purana. Only **Two Words**. You can put it in two words contained in the Vedas. What is that? **Sathyam vada**. What is two words in the Vedas becomes a vast literature.

In short abstract things are concretized. Audio things are made audio visual. And many of the abstract ideas are symbolized in the form of beings. In the Bhagavada purana, kama becomes a raakshasa, krodha becomes a raakshasa. Ahankara becomes a raakshasa, personification of ideas. Language of symbolism we use. Concretization, symbolization, personification, magnification, all these are from the puranas, so that the impact of the teaching is intense.

Similarly respect your father. Pithr devo bhava. When it comes, the entire story of Rama, or the story of Nachiketas, you find that it is a story that conveys this idea. So thus we have got in the form of stories and elaboration, the vedic teachings classified, clarified and magnified. And most of the puranas are written by Vyaasacharya. He is greatly revered by us, 18 puranas running to thousands of pages and 18 upapuranas running to another thousands of pages. Thus 36 puranas – even to remember the names of the puranas is difficult, let alone reading. Of these puranas the most popular purana is the bhagavada purana. Even now the paurnikas talk about the bhagavadam. This is the fourth layer of literature. Vedas, sootra, smritis and purana.

Then the **next** layer of literature is **ithihaasa**. Ithi haasaha literally means history based literature. And therefore the contents of ithihaasa is supposed to be based on what really happened. That is why the word ithihaasa means ithi – ithi means thus, in this way, evam. Ha means definitely, doubtlessly. Aasa – aasa means it occurred, happened, took place. Even in the puranic stories, many are supposed to be actual events and the ithihasa is also supposed to be based on actual events and the ithihaasa is also in the form of poems. Many paurnikas know, they study them by heart.

And there are two ithihaasas, one is Ramayanam written originally by Valmiki and later by many people. The other is Mahabharatham – again written by Vyasacharya. Ramayanam running to twenty four thousand verses and Mahabharatham running to one lac verses. Ramayanam – as the very word indicates, it means the life led by Rama. The way of life led by Rama, in which Rama is presented as a model, model

means not for hairstyle. Model if I say, we think of something else. As a model for vedic way of living. Ramasya ayaanam maarga jeevitha reethihi – because models have got powerful impact. That is why when they want to give some teaching in the television, they always take whom. Model. Cricketer has to say something or cinema actor. These are the two models available. Either cricketer or still more popular is cinema actor. Why – because when it comes from a model it has an impact. Similarly Mahabharatham means the story of Bharatha Vamsa Raja. Maha indicating a vast literature dealing with the stories of Bharatha Vamsa and through the stories the vedic teachings are again presented.

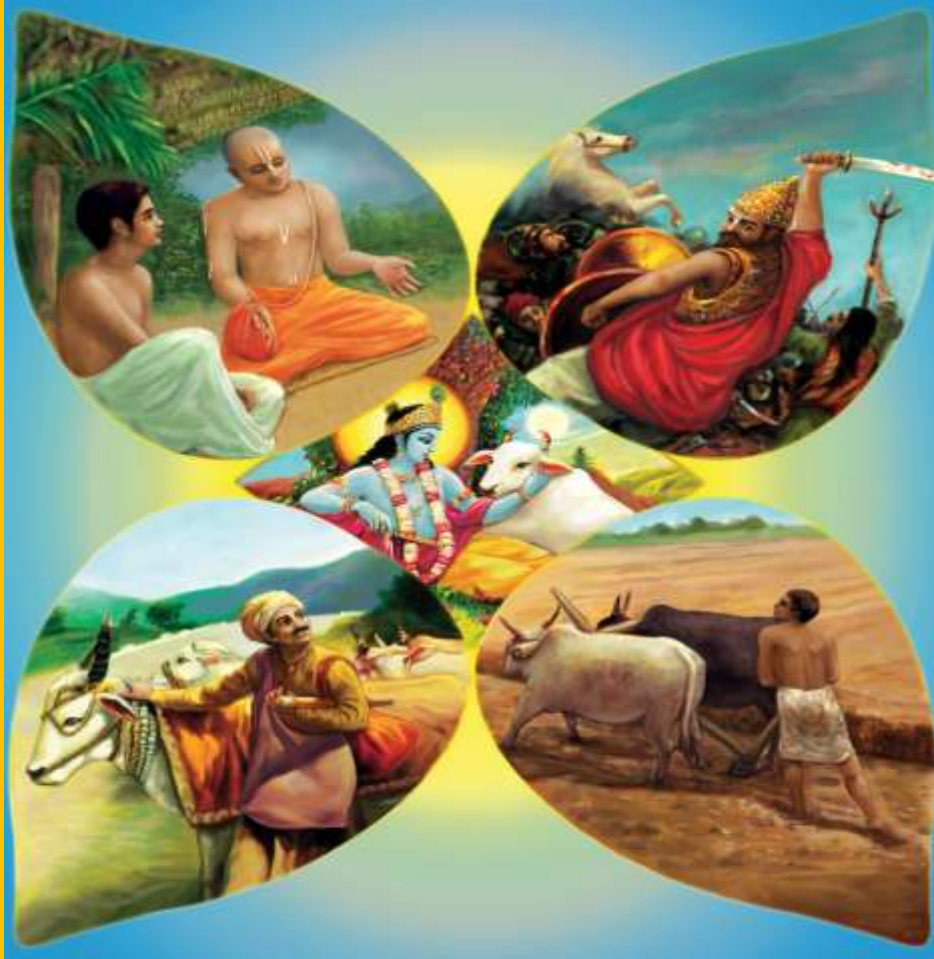
But here we should remember that even though this literature is based on history, this should not be taken as pure history. Presenting history is not the primary purpose of this literature. If presenting history is the primary purpose all the details should be given exactly. History is taken only as a support. Primary purpose is vedic teaching and therefore history is mixed with fiction also. So some of them are facts, some of them are fiction. Therefore you should not ask did Ravana have ten heads. A person with the name of Ravana could have existed but the ten heads you should not dwell upon. If there are ten heads how did he balance them? Because one side there will be five and so the other side there should be four, because in the middle there is one. How will he walk. Because five this side. So ten heads become symbolism of multiple personality disorder. One head is a great bhaktha. Another head is raakshasa. Another head is ruler, another head is selfish person, another head represents arrogance, so multiple personality is symbolized. So thus sometimes fictitious characters are introduced, sometimes symbolic language is used and sometimes many of them are actual events also. Just like the Titanic movie. In the movie all of them are facts or all of them are fiction – if you ask. Many of it is facts, but for the sake of movie, they add some masala. Otherwise movie will not run. And more people come for the masala than actual facts. So therefore the masala has been used by our rishis also. That is why Ramayana and Mahabharatha – even now if there is a TV serial people love to watch. So this is the fifth layer of literature known as ithihaasas.

Then comes the **sixth** and final layer of literature shurthi, sootra, smrithi, purana ithihaasa. Then the sixth and final layer of literature is called bhaashyam literature. By bhaashyam I mean commentaries written in Sanskrit on all the above forms of literature. These literature itself is so vast. In fact one life time is not enough to study, but our great people have spent time and energy and intellect to write

commentaries on all the Vedas, not one, many commentaries are there on the Vedas, many commentaries on the sootras, many commentaries on the smritis, puraanas, ithihaasa. And not only many authors have written many commentaries, but the beauty is – these commentaries have been commented by sub commentaries. Not only we have got sub commentaries, sub commentaries have been commented upon by sub sub commentaries. And we have got sub sub sub commentaries. Now imagine, commentaries are required because our scriptural literature has to be unlocked in an appropriate manner. If you don't know how to extract the teaching, you will have problems with our scriptural literature. You will develop lot of negative opinion. You will have lot of misunderstanding. Therefore if the scriptural literature should benefit me, I should know how to unlock them.

There is a sampradaya – key – we call it by the word sampradaya. The method of opening, the method of unlocking. That is why we generally don't recommend the translations written on our literature especially by the western people or even western educated Indians, because by simply going to Sanskrit dictionary and translation, you will not get anything. There is a special methodology which is called sampradaya. Using the sampradaya our traditional acharyas have written. They are called bhaashya granthas, vyaakyaana granthas, this is the sixth layer.

And these commentaries are in the form of prose also, in the form of verses also. One Upanishad, the Brihadaraanyaka Upanishad – Shankaracharya writes a voluminous baashyam – Sureshwaraacharya writes 12000 verses on one Upanishad. Thus all the six layers of literature put together is called shastra and the entire shastram is meant for only one purpose. What is the purpose of the shastram – helping us in the accomplishment of the purusharthas – that we saw in the last class. So shastram helps in accomplishing purusharthas. Don't ask me what are purusharthas - c/o last class.



Varna Dharma

3. VARNA DHARMA

Today I propose to discuss the important topic of Varna ashrama vyavastha. Varna ashrama vyavastha. It is very difficult to translate into English. Varna ashrama scheme. Previous two sessions, I talked about the four human goals, purusharthas as well as the scriptures. The primary aim of the scriptures is to help the human being in accomplishing the four-fold human goals. The scriptures are willing to help those people who are willing to take the assistance of the scriptures. No enforcement. We never believe in forcing. So in the railway station, you will find a counter – may I help you – there will be a board. If you don't know where or in which platform a train comes, or whether the train will come at all, you have to start from that, when it will come, where it will come, you want to know – there is a counter, may I help you.

In the same way the scriptures have put a counter, may I help you and whoever has got faith in the scriptures and whoever is humble enough to take the assistance of the scriptures, the scriptures provide valuable help for humanity in accomplishing the fourfold goals or you can divide into two, preyas and shreyas.

For accomplishing these four fold goals, the scriptures provide a particular infrastructure. Nowadays the word infrastructure is very widely used and we know the importance of infrastructure. If a country has to progress, it requires the necessary conditions and atmosphere – you cannot progress if roads are not there for transporting, if communication systems are not there, if telephones are not working, if what you call – internet and email are not available, the country doesn't have the necessary infrastructure for its progress. In fact we are learning that fact now only and we are now trying to catch up with other countries. Because we now know that without the required infra structure no progress is possible.

Veda or the scriptures have also understood the role of / the importance of the infrastructure – and the infrastructure presented by the veda is called varna ashrama vyavasthaa.

According to the scriptures, this scheme is the ideal scheme, in which the society can or the human beings can accomplish all the four-fold purusharthas. You should remember that when veda provides a scheme, the veda keeps in mind both the

spiritual and material goals of life, unlike the western society. The western society specializes in providing the infrastructure only for material success. Making money and providing entertainment. Therefore an infrastructure which suits only the material success is not enough for the accomplishment of spiritual goals. Therefore the scriptural infrastructure keeps in mind both the material and spiritual goals of humanity because according to the scriptures mere material success is absolutely worthless. Mere material – the adjective is important – mere material success is absolutely worthless – that is what Arjuna discovered in the battlefield. Even though he was materially rich and accomplished person, his spiritual bankruptcy came to the fore when he faced a crisis in life.

And therefore the scriptures say that the material success is extremely important but it should be balanced and complemented by spiritual success also. And ultimately what matters is spiritual success. ***Yovaa etha daksharam gaargi avi dithwaa asmaan lokaadhpraithi sakruppannah athaya eta dhaksharam gaargi vidithwaa asmaan lokaadhpraithi sabraahmannah*** – Brhadhaarannyaka Upanishad says the **truly successful person is one who has discovered his real spiritual nature**. And the infra structures or the social design or the social scheme given by the scriptures is called varna ashrama vyavastha.

It consists of two schemes varna vyavastha and ashrama vyavastha. First we will take up the varna scheme for our study and then we will take up the ashrama scheme.

Varna vyavastha is a social scheme which is meant for the upliftment of, the growth of, the prosperity of the society as a whole. Varna vyavastha is a sociological scheme. It is a macro scheme taking a society into account. Whereas ashrama vyavastha is a scheme in which individual growth and success are kept in mind. The society also must be taken into account as a whole and individual also must be taken into account because individuals put together alone form the society. So a balance has to be struck between the individuals and society. So Varna vyavastha is a social scheme. And in this vyavastha the whole humanity or society is classified into four groups or four classes. Each group is called a Varna. And the society is divided into four such groups which we call Varna vibhaagah. So Varna vyavastha is a scheme in which the society is broadly classified into four groups known as Varna vibhaagah and each group serves as an organ of the society – if the society is taken as one body, each department or group serves as an organ. Thus the society is seen as an

organic whole having this four fold organs. And what are those four varnas into which the society is classified. It is well known to all of you.

Braahmanna varnah

Vaishya varnah

Kshatriya varnah and

Shoodra varnah.

Braahmanna Vaishya Kshatriya and Shoodra varnah. We will translate the word varnah as groups for the time being. So the derivative meaning of the word varnah I will give later.

Now the next question is - what is the basis on which this division is made. What is the basis on which this vibhaagah is made. Because any division can be made based on any characteristic or condition. I can divide all of you into two groups based on genders. Male and female. I can divide this whole group based on age. Those who are below fifty and above fifty. Then the whole group will be re-classified. Thus whenever you talk of classification, you should ask the question – what is the basis of classification – so that I can determine into which group I belong. And when you look at the basis of classification, you can find there are three different basis or conditions on which the society can be classified and the groups will change and my status will change, based on the norm of classification.

The **first norm** on which the society can be classified is **character**. Personality, inclination, trait – in Sanskrit we call it guna vibhaagah. Guna vibhaagah means guna based, character based or personality based division of society. And when you make such a division, we talk about four types of personalities. And based on the type of personality, the person will be called guna braahmannah or guna kshatriyah or guna vaishya or guna shoodra. Purely based on my personality. Now the next question is what makes me a guna braahmannah.

What personality trait makes me a guna Braahmannah or kshatriya or vaishya or shoodra. The four traits that are given in the scriptures are as follows:

The **first** one is **spiritual** personality. A personality in which one gravitates towards spirituality, primarily. The one who loves spiritual pursuits, the one who loves withdrawal, the one who loves solitude, the one who loves silence, the one who

loves contemplation, the one who loves pursuit of the ultimate reality. That alone appeals to the mind. While all the other things in life, which the other people consider as very, very important, for this personality they appear insignificant or even silly. Such a **spiritually oriented, contemplative, silence loving, solitude loving, enquiry loving personality** or trait is called guna braahmannathwam. Such a person is called guna brahaamanna. Sanyasa appeals to such a mind, renunciation appeals to such a mind. While for other people solitude appears as terrible loneliness, a dreadful depressing loneliness, this mind loves solitude. தனிமயே இனிமை. This, I will call it spiritual personality. And whoever enjoys this trait is called a guna brahmanna.

Then the **second** personality is a **dynamic** personality. Which heavily loves activity. Just the opposite of the previous. Outgoing. Active, planning, energetic, dynamic, highly motivated mind. Or personality. And this motivation itself is selfless motivation. That is interested in activities but not self centred activity, not selfish dynamism, but interested in contribution, serving, uplifting, helping the society. Such a **selflessly motivated mind** is called guna kshatriya mind. A personality which heavily contributes to the material progress of the society. So we will call it guna kshatriya. In English, I will use the simple language – selflessly motivated mind.

Then there is a **third** type of personality which is also **equally dynamic**. Both the previous one and present one cannot think of solitude. Cannot think of withdrawal. Cannot think of sanyasa, in fact they get angry at sanyasis. In fact the third personality is also highly dynamic, motivated personality, cannot sit quiet for a moment, cannot think of silence, cannot think of solitude, cannot think of renunciation, cannot think of contemplation. But this personality is different from the previous one. You know what is the difference. It is **highly self centered**. So I will call it selfishly motivated personality. So every activity has to produce the benefit only for me and my family. I would like to amass wealth, I will not think of contributing to society, but highly active. So this mind is guna vaishya mind. Guna vaishya mind. In English I will translate as selfishly motivated and dynamic mind. So guna braahmanaah, guna kshatriya and guna vaishya.

And the **fourth** one is guna shoodra. A personality which is **passive**, which is **lethargic** which has **no motivation** at all. Many people complain that there is no motivation in life. Either for material success or for spiritual success. There is no purushaartha appeal – dharma, artha, kaama and moksha – all of them do not

appeal. The mere goal of life is what – eating, surviving and what – dying. A mind which is very, very, very close to animalistic mind. So a **lethargic, passive, motivationless personality** is the fourth type of personality which I will call guna shoodra personality.

In the shastras we use certain technical words, the guna brahmana is called sathwa pradhaana personality. **Sathwa pradhaana** personality. The guna kshatriya personality is **shuddha rajas pradhaana** personality. It is shuddha rajah pradhaana – why do you call it shuddha rajah pradhaana – it is active and the activity is with noble motives. Therefore shuddha rajah pradhaana personality. The third one is **ashuddha rajah pradhaana** personality. It is rajah pradhaana – dynamic and active, enthusiastic and motivated, but what is the ashuddhi – can you guess. The **ashuddhi is totally selfishness**. This is ashuddha rajah pradhaana personality. And the fourth one is tamah pradhaana personality. **Tamah pradhaana** personality.

These are the four norms based on which we do guna vibhaagah or gunatha Varna vibhaagah. And we have to decide whether we are gunah brahamaanaas or guna kshatriyas or gunah vaishyas or guna shoodhras. You need not declare it outside but we can know where we stand. This is gunah vibhaagah.

Then the **next** norm of classification is – karma vibhaagah or the four varnas / four fold varnas based on profession. The work or contribution done to society. Occupation you call, work you call, profession you call. And all the possible professions are broadly classified into four. These are all not watertight divisions, but often overlapping, but for the sake of convenience, we divide into four types of works. Each work important to the growth of the society.

The **first** one, the most important one, which is being neglected now a days is scriptural learning and teaching. Scriptural teaching primarily is a very, very important work which requires specialization and dedicated pursuit. Because we saw in the last class, our scriptures are too big, unlike the other religious scriptures. Unlike other religious scriptures, our scriptures are both extensive and intensive. By extensive I mean it deals with so many range of topics. Philosophy is there, ethics is there, rituals are there, astrology is there, of course grammar is there. So many things are there and therefore it is an extensive one and not only that it is equally intensive. There are commentaries which go deeper into the text and we have sub

commentaries which go further down and we have sub-sub commentaries that go further down, we have sub sub sub sub commentaries – we have sometimes six, seven generations commentaries. How many layers you can count.

And all the scriptures are in Sanskrit. Now, first studying Sanskrit itself, if you have attempted you know what it is. If you have not attempted you are lucky. Therefore you know that unless there is somebody to exclusively dedicate the life to learn and teach you cannot maintain and preserve. Therefore one important job to be done is studying the scriptures in their original. Translations are often terrible. And not only we have to study the scriptures, to maintain the scriptures, it has to be taught to the next generation. And equally extensively and intensively. And then can every lay person go to the total study of the scriptures. There is no time. To complete the seven hundred verses of the Gita, it takes six seven years and people find it difficult to attend so many years and again time is not there, many people find time only to attend. They cannot revise or write notes or think. How much time is required, energy is required. Therefore the whole society cannot dedicate their life to the study of scriptures. Therefore we require a separate group which specializes only on that. They should not have any other job. Their only job should be what. Studying all the scriptures and teaching to the next generation. And not only that. They have to teach the society also in a simplified manner, in contemporary language and interpreting in a way that is suitable to the present society. I cannot teach everything contained in the Brahmasootra to the public. I cannot, I need not and the society does not need the total text. Whatever is required for the society that much knowledge somebody must give. Like medical profession or lawyer. You should have some basic knowledge of health. You need not study the whole medical science but we require some medical people who have dedicated their life for the medical science and who enlighten the society with regard to the basic laws of health. Similarly basic knowledge of law. Therefore the entire humanity cannot study the whole scriptures and therefore we require a group of people who have dedicated their life for what. For the study of scriptures. And memorizing. Remember in the olden days it was not even printed, they have to memorize. Not only that, even chanting of the scriptures, is considered to be good for the entire society. The vedic vibration is supposed to give help to society and therefore a group is dedicated to veda adhyayanam, veda adhyaapanam, veda paaraayanam, veda paatanam and vedic interpretation. Why I call interpretation is – what is said hundred years ago may not be relevant now.

So the other day somebody was asking – when there are crematoria, whether we can use the crematoria for doing the anthyesthi karma. If we look into Manu smrthi you can never find the answer. If somebody is in America how to do shraardham. According to India thithi or according to American thithi. All days would be different. So new situations come and so a scripture has to be flexibly interpreted to suit the modern society. And if proper interpretation should be done, that person should have a whole vision, total vision. Therefore it is a separate work which requires life long dedication which I call as scriptural teaching. They are the scriptural teachers of the society, they are the scriptural consultants of society and in fact they have to serve as even psychiatrists of the society. Because scriptures deal with psychological problems also. And that job, that work is called braahmanna karma or whoever takes up that job is called karma braahmannah. Whose life is confined to scriptures. Vaidicam karma. Scriptural related karma – karma braahmannah.

Then the **second** type of karma – which is valued now, the first type of karma alone the people are neglecting now and that is why slowly scriptural learning is going away and people are missing the valuable wealth of the scriptures, they read the translation and get confused also. In fact the respect for the scriptures will go if you read the translation. Because it will appear very, very funny also.

The second type of profession or job which is respected now, which is there, very much alive now, is all forms of public service. Administration of the country, governing the society, maintenance of the law and order, policing the society, defending the country, army – all these things will come under those activities which are meant for providing the peaceful and appropriate atmosphere for the citizen to pursue their goals. Otherwise there will theft all over. Robbery, chain snatching, this snatching, that snatching, - so the individual will always be frightened. If the individual should pursue his goal, the atmosphere of the society must be maintained. In those days we called it raja's job, the job of the king. Now we call it all forms of public service. You call them MLA's or MP's or ministers – their life is dedicated for the society. I will call it in simple language public service. And whoever has taken to that profession or karma, we will call them karma kshatriyah.

Then the **third**, that is well known – that is all forms of commercial activities. Business. Or trade. Which is very important for the equal distribution and sharing of the wealth for the requirement of the society. All forms of commercial activities. And

that karma is called vaishya karma and whoever takes to that activity is called karma vaishya.

And then comes the **fourth** and final which is all forms of labor. Unskilled or semi skilled labor, where the person cannot think, but doing the activity for some other person. No intellect of his own. There is no independent thinking but service to other three people, service to karma braahmana, service to karma kshatriya and service to karma vaishya. i.e. following the leadership of either karma braahmana or karma kshatriya or karma vaishya. Unskilled and semi skilled labor and whoever takes to such an activity is called karma shoodra.

And therefore I can be, based upon my profession, either a karma braahmana, karma kshatriya or karma shoodra. This is the second division called karma vibhaaga. This also comes under what. Varna vyavasthaa only.

And the **third** one – the third division is purely based on the norm of birth. Purely based on janma or the family into which one is born. In Sanskrit birth is called jaathi. Jaathi means janma. Derived from the root – jan to be born. And based on the birth I can be a jaathi braahmana if I am born into a Brahmin family. I can be a jaathi kshatriya, jaathi vaishya or jaathi shoodra. So **from three different norms the society can be classified.**

And for example a person can be a jaathi braahmanna and suppose he becomes an MP or an MLA or a minister, he becomes what. Karma kshatriya and suppose he exploits that position for amassing wealth, business, then he becomes a guna vaishya. Thus one person can himself be a jaathi braahmanna, a karma kshatriya and a guna vaishya. It all depends upon the norms that you face.

This is the first topic, the classification of the Varna. Now I would like to discuss the gradation. Do we have any gradation in the varnas? Superiority, inferiority. In Sanskrit – thaara tamyam.

Now we say, that as far as jaathi vibhaaga is concerned, that is birth wise division is concerned, **all the four are equal by birth. Birth cannot give superiority to anyone or inferiority to anyone.** Jaathi thaha sarvey abhi samaah yath. Therefore nobody should claim superiority from the stand point of jaathi. I am a jaathi braahmanna therefore I demand respect if I say, that is called the caste

system which is a very, very big problem. Caste system is a problem caused by the thaara thamyam that is attributed to jaathi vibhaaga. So what is our teaching? In jaathi vibhaaga, vibhaaga means classification; there is no gradation. All are equal.

Then what about profession. Karma vibhaaga. They say, karma vibhaaga wise also, all are equal. No profession is inferior or no profession is superior. All jobs are equally important. And it is from this angle that the well known purushsooktham mantra occurs – *braahmanosyo mukhamaaseeth, vaapoorahjanya krthah, ooruthathasya yadh vaishyah padhyaagum shoodro ajaayatha* – this example is for karma vibhaaga, just as four organs have got four different functions, similarly four varnas have four different functions. *Braahmannah mukhamaaseeth* means teaching profession, scriptural teaching. *Vaahoorahjanya* means maintenance of law and order and *oorroththasya yadh vaishyah* – means – taking care of the economic strength of the society. Support system. And *padhyaagum shoodro ajaayatha* means all forms of labor. Running here and there. More of leg and less of head. And by saying that all the four are the four parts of the Lord, we say all of them are equally sacred, you cannot say paadas are less sacred than mukham. In fact we worship the feet of the Lord. Shankaracharya is called the bhagavad paada. Not bhagavad kshirah. We talk about paada pooja not ooru pooja or hastha pooja. Paada pooja. Therefore profession wise there is no thaara thamyam.

So jaathee thaara thamyam naasthi, karma thaara thamyam naasthi – **whereas guna vibhaaga, there is gradation**. A guna braahmana is certainly superior to guna kshatriya who is certainly superior to guna vaishya, who is certainly superior to guna shoodra. Because guna shoodra is closer to animals and guna braahmana is closer to God.

And therefore character-wise superiority we have to accomplish and whoever has got the higher character deserves namaskaara. So even though Prahalada is a born raakshasa, he is the son of Hiranyakashipu the notorious raakshasa, he can become the most reverential person in our life – Prahalada Narada Parashara – early morning we are supposed to remember Prahalada even before Narada. And where is Prahalada born. He is born to a raakshasa. Which means birth does not matter, character alone matters. So therefore no gradation in the first two, there is gradation in the third.

And the next topic that I would like to discuss is choice. Do we have a choice in determining our group. Which group we fall into. As far as jaathi is concerned, we don't have a choice with regard to this birth. We don't have a choice with regard to this birth, because we are already – Any doubts?– we are already born. But the scriptures say, we do have a choice with regard to the next birth. *Shuchi naam shreemathaam gehe yoga prashtobhijaayathe*. This birth we have already chosen and next birth, we can choose by our lifestyles. Therefore choice is there or not. Partially. With regard to this birth, no but with regard to next birth. Yes.

Then as far as profession is concerned, karma vibhaaga, we do have a choice. You can choose any profession and we can choose our profession, from any angle. I can choose my profession based on my swabhaava / character. Character based, trait based choice of profession. Or I can base it on heredity. Birth based. Family profession or the last choice is money-based. You have to see from where income comes. So character based choice, family based choice and money based choice. Our scriptures point out – **ideal is character based**. Because you will love your profession, it will not be a burden. Monday will not be a nightmare for you. Because you like going to office and even salary will not matter for you because you will love the very work itself. In fact karma yoga can be ideally practiced if you love what you do. Because the very performance gives you thripathi. Character based profession is ideal but if you are not sure about character – many people say, Swamiji sometimes I feel I am of this character, sometimes I feel I am of that character, then the next best is what.

Family based or hereditary profession. There will be no competition. There will not be over-crowd in one field and certain fields will not be neglected because there will be people for all departments. Because that family will take care of that. Thus all professions will be protected, no competition. Therefore the **second best is what. Family based profession.**

The worst and negative approach is money based choice of profession – this is the most terrible because when money becomes important match fixing will come. I need not explain further. Corruption will be inevitable in a society where money is God. Therefore never should profession be based on money. Either go by character or go by family profession and in fact to a great extent our society was heredity based and now alone it is gradually changing.

And as far as guna is concerned, with regard to guna also we do have a choice. And all the spiritual sadhanas are to improve our guna to guna-braahmanathwam. We all should become guna braahmanaas ultimately. Whatever be our birth, whatever be our profession, we should gradually become guna braahmanaas. Therefore there is choice also. In fact because there is choice only it is called varnah. Vriyathe ithi varnah. You can choose your janma, the next janma, you can choose your profession, you can choose your character but the choice of character is ultimately important. This is the Varna vyavastha.

Now I will briefly mention the ashrama vyavastha and conclude. Ashrama vyavastha is the individual scheme in which the life is divided into four stages. The student stage, the family stage, the hermit stage or vaanaprastha stage and sanyasa stage. Brahmacharya, gaarhastya, vanaprastha and sanyas. Student stage is education. Knowing the importance of both material and spiritual goals. The second family stage is pursuit of artha and kaama – material goals primarily. Second stage is material goal oriented. The third stage of life is transition stage where I prepare for spiritual goal. I gradually withdraw from material pursuit and prepare for spiritual pursuit, that is the third stage. The fourth stage is when I am dedicated to spiritual pursuit.

So the study, the material pursuit, withdrawal and spiritual pursuit, these are the four stages which everyone has to go through. In fact all the spiritual sadhanas are only these four stages. When we are studying the spiritual sadhanas we will understand the four stages more clearly. And these two put together is called Varna ashrama vyavastha – and this is the infra structure envisaged by the scriptures for the accomplishment of both our material and spiritual goal.

THE CONCEPT OF ASHRAMA DHARMA

- Socio-religious institution of ancient India.
- It denotes Hindu scheme of life
- Different stages(ashramas) in the life
- In this scheme, theory of purusharthas get expression
- Ashrama scheme related to Varna system
- Which regulates individual's social life

THE FOUR ASHRAMAS:

- Human life divided into four stage or Ashramas
- Bhramacharya, grihastha, vanaprastha and sanyasa.
- Every stage has it's own duties and functions
- Each Ashrama-a stage of life
- The individual trined for a period
- Qualifies himself for next ashrama
- In his journey, he takes rest in each ashrama to prepare for future journey.
- Each individual should pass through four stages or phrases of life

4. ASHRAMA DHARMA

In the last class I mentioned about varnaashrama vyavastha or varnaashrama scheme which is prescribed by our scriptures for the accomplishment of the human goals otherwise called purusharth. And I said, that the varnashrama scheme consists of two schemes – one is known as Varna vyavastha or Varna scheme and the other is ashrama vyavastha or ashrama scheme. Of this I dealt with Varna scheme elaborately, so elaborately that I ran out of time for dealing with ashrama vyavastha or ashrama scheme. I dealt with that only briefly, I felt that I have not done justice to that scheme and therefore today I propose to deal with ashrama vyavastha which is a very important scheme designed by the shastra and I would say more important and even more relevant than the Varna vyavastha. Ashrama is generally translated as a stage of life and the entire life of a vaidica or vedic follower is divided into four stages otherwise called four ashramas. Chathwarah ashrama.

These four stages you must be knowing, brahmachaary ashrama - the stage of a student; student life. grhastha ashrama - stage of a householder, householder's life, then vanaprastha ashrama - stage of a hermit, hermit's life and finally sanyasa ashrama – stage of a sanyasi – a monk's life of renunciation. These are the four ashramas mentioned in our shastra.

What is the meaning of the word ashrama. Derivatively seeing – the word shramah means effort. A deliberate, willful, well directed effort is called shramah and here the effort is a spiritual sadhana. Therefore shramah means spiritual sadhana or sadhana anushtaanam. And aashrama refers to a stage of life in which a person practices spiritual sadhana. Aasamanthaath shramaha aadhyaathmica saadhana anushtaanam yasmin saha – sapthami vibhakthi – a stage in which a person is committed to spiritual sadhana, the entire life is divided into four ashramas, according to our scriptures, the entire life is a spiritual journey. Ashrama is not in the later part of life, it is not a post-retirement exercise, the entire life is a series of spiritual sadhanas only. The only difference is - in each stage, the type of spiritual sadhana differs and that is why, according to our scriptures, the primary and ultimate goal of a human being is spiritual goal only. Even though we temporarily accept dharma, artha and kaama as human goals, but in the heart of hearts, scriptures do not accept them as real goals at all. They are apparent goals, they appear as goals as long as a person is immature. And accepting the view point of an immature person, the scriptures talk

about the other three goals – but **really speaking there is only one goal and that is spiritual**. And therefore the scriptures design an entire life style full of spiritual sadhanas for the realization, accomplishment of the spiritual goal called moksha.

Until he becomes mature, he will practice spiritual sadhana without knowing that it is spiritual sadhana. Vedas prescribe the sadhanas which are like sugar coated pills and so a child consumes the medicine as though it is a sweet, but inside hidden is the medicine. Similarly the scriptures prescribe exercises which are seemingly meant for dharmaartha kaama but the hidden intent is – they will also unknowingly in a hidden manner - like the hidden agenda of the BJP – they say you know – our scriptures also have a hidden agenda - sadhanas for dharmaartha kaama but **what is the hidden agenda, sadhana for moksha**. Since in all the four stages exercises are prescribed for spiritual goal, all the four stages are ashramas only. And what is the spiritual goal. It is nothing but a freedom struggle. It is a struggle for internal freedom. We talk about economic freedom, political freedom etc, but life is a freedom struggle – meant for spiritual freedom otherwise called moksha.

And these four stages are very interesting because it is very close to the stages which are undergone by certain insects. Like butterflies. If you study the life stages of a butterfly, you know, an entomologist talks about that. They also go through four stages. First is the egg stage. Then from the egg, they come out as worms called caterpillars, voraciously eating the leaves and after a burst of activity, again they withdraw into the stage of pupa, in the egg stage - there is no activity, in the pupa stage also there is no activity, withdrawal and from the pupa stage, they come out as a full fledged butterfly, free to fly. Light and free. Enjoy freedom. And not only that, in the butterfly stage alone, it is the most attractive one. Isn't it? As an egg nothing to see. Pupa you cannot see, because it is covered. One look at the Caterpillar you are disgusted, but butterfly very colorful, very attractive for others and itself enjoys freedom. Every jeevan muktha is a butterfly. Attractive to the people and feeling light in life.

Now we will see - what are the four ashramas. The first ashrama is brahamachara ashrama. Students life or life of education. Committed to education. Now the question is – what is the purpose and content of education. Now a days when we talk about education, we only mean learning certain professional skills meant for earning. Learning for earning. So only money or earning or entertainment or artha

kaama alone is kept in mind when we talk about education now a days. Which particular degree will give the best job and maximum salary and if possible – minimum work. Or in which job I can get direct salary and indirect – indirect within quotes. You would have understood. Indirect salary also. Those posts have extra demand. This is not approach of our scriptures. Our scriptures accept that there should be learning of professional skills. It is required because we have to earn our livelihood. I should become either karma-braahmanna or karma-kshatriya or karma-vaishya or karma-shoodra – for the appropriate profession, I have to get the knowledge and skills. This education is understood and scriptures accept. But according to the scriptures this is only one aspect of education and **in fact this is a secondary aspect only which has unfortunately become primary now.**

According to the scriptures the primary purpose of education is refinement of a person. Character building of a person. Transformation of the person so that he will harmoniously fit into the society, contributing to both the social and individual growth. Through education, a person should become sufficiently refined so that he will harmoniously fit into society contributing to both the social and individual growth. If an unrefined person, a corrupt person, a valueless person enters the society there will be only disharmony and problems in the society. And this refinement alone converts an animalistic man governed by instincts into a humane man, a man-man who is governed by proper ways of living.

Swami Chinmayaananda beautifully uses the expression – the animal man should be reborn as man-man. A wild-human being should become a tamed or cultured human being. And only then a man-man can be converted into a God-man. God- man does not mean the ones that come in the newspapers. In Newspapers Godman if you say, only arrest will come. You would have heard about the metals which are dug out from the earth and when the crude metals are dug from the mines, they are in crude form called metal ores. It is a crude metal which can never be used by anyone. No doubt they have been extracted out of the earth, no doubt the metal is born but the metal is only potentially useful, it is not yet useful. If that metal has to be useful, it has to go to factory, and it has to go through a set of processes of refinement and the ore should be converted into a refined metal and that alone can be brought for public use. Therefore a metal has to go through two births. The first birth is in crude form and the second birth is from the factory. It is in the refined form.

Similarly when we are born out of our mothers, our first birth is unrefined, crude only potentially useful form. And we should not enter the society, we have to go through a second process called gurukula vasa or education system in which I have to get refined. And that is why we say, we all should have two janmas, we all should become dwijaah. Prakritha janah to samskritha janah – crude human beings to cultured human beings. The job of education is this conversion.

And that is why in Manu smriti they talk about two sets of parents for us. We all have two parents, the biological parents give birth to the crude human beings.

Mathur agre athi jananam, dwitheeyam mounhee bhandhanaath – thathraasya maatha gaayathri pithaathu aacharya uchyathe.

First set of parents is the biological parents through whom I am born in an unrefined form. Then I go to my acharya or guru and who uses gayatri devi – gayatri represents vidhya, education, shastra gnyaanam scriptural study and this acharya is the father, and gayatri or saraswathi is the mother. Guru is the father and education mother will convert me into a useful, refined mature human being.

Therefore education must include scriptural education also according to our scriptures and that is why the very student stage itself is called brahmacharya ashrama. Brahma here means the scriptures or the veda. Brahma means vedah. And chary means the one who dwells upon. Brahmanni vede charathy. Charathy means walks – not walks over the Vedas physically. Mentally he travels through the vedic teaching. It is nothing but scriptural education. Going through that is Brahmacharya ashrama.

And the next question is what type of education I should have for the refinement of the personality. What type of education the scriptures give to refine the human being. Three things are very important. The first thing is I should very clearly know what is the ultimate goal that I am working for. Imagine, in a football match, all the 11 people know how to dribble the ball and keep the ball with their team only without giving the ball to the other team. So they are able to do that. Passing the ball between themselves, they keep the ball with themselves for one and a half hours and they don't strike any goal, what is the use. Remember, I should know that dribbling the ball is not an end in itself, after one and a half hours, I will be fully tired but I won't be successful, I should know that in and through all the struggle

even though the footballer is handling the ball, he remembers – I have to strike, I have to strike. **Remember the whole life is a foot ball match.** We are handling so many things, money, family members, office, etc. but the question is - what for all these? I should be clearly taught and told that the goal is moksha. Or I have to convert myself from animal man to man-man to God man. This is the purpose and if I don't accomplish this I have played football very well but the result is nothing.

So yah aatmaanam avidhithvaa asmaan lokaah praithee sa kripanah and yah aksharam vidhithwaa praithee saha eva braahmanah. Brhadaranyaka says, and therefore the student must know that the spiritual goal is the ultimate goal, it has to be informed.

The **second** thing that has to be there is the knowledge of some form of religious worship which is generally known as ritual otherwise can be called religious worship. This also should be known and understood because many people do not understand the role and importance of worship or ritual. Physicallized worship I mean. Because rituals or worship is one of the best methods to develop discipline. Wherever rituals are there, religious or material rituals, discipline is bound to come and wherever discipline is involved rituals will automatically come. You look at the army of the country, it is the most disciplined part of the country and they have got the maximum rituals. Greeting is ritualistic, walking is ritualistic. Every function in their group is ritualistic – even standing – they cannot stand with 8 bends! Standing is ritualistic. Discipline and rituals always go together and therefore one requires some form of ritual to develop discipline.

And the **second purpose is developing dynamism in life** because laziness is the most natural thing to the physical body. *Aalasyam hi manushyaanaam shareerastho mahaan rhibuh.* Laziness is inborn in the body and unless we have got a physical routine in life, the laziness will not go. So therefore tamo guna nivrthyartham, physicallized ritual – if you don't walk around the temples, you will be forced to walk on the beach. Somewhere you have to walk. If you don't do suryanamaskaara at home or temple, you have to go to gym and do it. You require rituals – it may be gym or sooryanamaskaara or it may be pradakshinam or walking – you change the name – physicallized routine called rituals is required.

Therefore discipline, dynamism and ultimately devotion to Lord can be developed only by physicallized expression. Because devotion is an inner mental feeling, like

any other emotion. And how can you express any emotion. Emotion is invisible. If I love a person it is purely an emotion, I will have to express it for the other person to know and expression has to, either be verbalization or physicalisation or both. Any emotion can be expressed only by verbalization and physicalization, and therefore what should you do, constantly say, I love you, I love you – these are the new things coming. Honey, honey, you have to repeat, American things are coming here. This is verbalization and not only you verbalize, and at regular intervals you have to give gifts. You have to keep Rs.1 lakh in deposit separately for that. So giving gift is a physicalized expression. Shaking hands is a physicalized expression. Saluting the flag is a physicalized expression. That is why they are talking about a body language, which was never there. Why we are able to talk about body language. Because body language also has got its own language of communicating, either positive emotions or negative emotions like fear etc. and not only this expression will reveal my emotion, this expression will nourish the emotion also. So the expression is not only the effect of the emotion, but the expression can nourish the emotion. Therefore every expression is a cause and consequence of emotion. And therefore when I do pooja, I am expressing my devotion. Not only am I expressing my devotion, through pooja, I am nourishing my devotion. And therefore our relationship with the Lord is kept alive and it is nourished throughout the life because ultimately scriptures are going to teach us that the only permanent relation is relation with God.

All the other human relations however much you carefully nourish, all the other relations will end, they are going to end one day. If at all there is one permanent relation, that is with God. Therefore that relationship of reverence and devotion, must be kept alive and must be nourished and therefore also physicalized and verbalized worship – otherwise called sthothram and pooja, sthothram is verbalized devotion and pooja is physicalized devotion. So education must teach me – what is the goal – education must teach me – the importance of worship and finally education must teach me the important values of life which are the constants which can never be changed. They are the eternal constants of creation which we cannot compromise at all – we have to adjust our life according to values, values cannot be adjusted to suit our life.

There is a popular book which all the managers, executives, corporate heads read. Seven habits of effective people or something like that. I don't know the title clearly. Seven habits of effective people. There he tells a beautiful story. Seems a person

was going in the ship. He was the captain of the ship and the ship was moving in the ocean. It was a nice journey. There were bright lights in the ship. And while traveling he saw another light far away. And he found that the light was in the same direction of his forward movement and therefore he thought there is another ship and we are in a course of collision. Naturally nobody wants a collision to happen and therefore the course of the ship has to be changed. Which ship. Any ship. Either this ship should change its course or the other ship should change its course. And this person is the captain and his ship is very powerful and it is an army ship, a big destroyer and therefore his ego will not permit him to change the course. You see in the roads. If you come in the Car, you go back; I will not; ego problem. So he sent a message – please change the course. After some time he got a message – please change your course. Already ego. So he got wild. I am commanding you, change the course. Change the course. From there reply came, "I am commanding you – change the course". And he said, I and the captain of the destroyer ship commanding you – change the course. He gave the third message. And from there he got the message – *I am the controller of the light house – change the course!*. What happened to the ego. He knew that what is permanent and stationary cannot change – I have to learn to adjust and change – therefore remember dharma is the light house.

Shaswatha dharma it is, sanaathana dharma it is, eternal values they are, I should understand them, I should assimilate them, and I should know that I cannot compromise them without damaging my physical, emotional and intellectual health. This has to be understood.

So in education, I should know the goal, I should know the value of physicalized worship and I should also know the values of life. And once I go through these three stages, I am a refined human being. And I am no more a threat to the society.

Now we will go to the **second** ashrama. The second ashrama is **grhasthaashram**. I consider the first two ashramas very important. Grhasthaashrama or family life is the next ashrama which is extremely important. And relevant and alive even now. And according to the scriptures family life is primarily a religious institution sanctified through a religious process or ceremony and meant for religious life primarily. Family life is a religious institution formed by a religious ceremony and meant for religious purpose only. Materialistic purposes are incidental by products. This is our approach to family life. If we think material goals like security and pleasure or comfort are the

primary purposes then such a family life will become either unstable or it will soon become irrelevant.

And that is why the religious emphasis is coming down now. It is getting diluted. You can see that families are becoming unstable and in many other societies the very relevance of family life as an institution is being questioned. Because when you look at the family from a purely materialistic angle, you will get a totally different picture. That is what is happening now. There are these people in the women's liberation, don't mistake me, I am only thinking aloud, analyzing, they say, when you look at the traditional family, a woman is heavily dependent, especially economically dependent. She is not empowered, that is the new word, she is not empowered to fulfill her personal aspirations. Aspirations – means not moksha. Aspiration means artha-kaama desires. Therefore now they are saying, women also must become economically independent and empowered and now women also are independent. Economically independent and they are empowered. And they want the children also to be independent and empowered. And they are also preparing for that.

In fact one girl was asking the other day – swamiji my parents are not permitting me to do what I want. Can I just violate their commands and go anywhere I want to study. I said you have to go by their wish and she said swamiji – that is only up to eighteen you know. Once I become major, swamiji am I not legally free to do what I want. The mother is sitting – o.k. and just for fun I asked, suppose they refuse to give you money what will you do – swamiji I know that I have some money in the bank deposited in my name, therefore I have the right to spend the money in the way that I want. And that girl is sixteen or seventeen and she says I am waiting for turning eighteen. And therefore children are becoming economically independent and empowered.

Then what about old age people, the other day I heard an interview, somebody is asking – what is the solution for the economic dependence of old people and the person advises, while you are employed, you should save the money very well and never give your money to anyone including your own children. It is risky. You don't know whether they will give you or not. And therefore even if you want to give, give five-ten rupees. Give something but maintain your economic dependence. If you have properties, never give the property to the children, let it be given only after death. Therefore they are talking about economic empowerment of wives, husbands, children and old parents. Now we get a society in which all of them are economically

empowered to fulfill their artha kaama, and once that is fulfilled, the basic question comes, why should we be living together at all. Because nobody depends on anyone. Nobody needs the other one and therefore the very purpose of living together is questioned.

If you say, it is because we like each other, it is because of that, unfortunately human likes and dislikes constantly change. And especially in a consumerist society, the philosophy is never keep a thing for long. How long will you go with an old fiat model, new Maruthi has come, Matiz is here, therefore how long will you go with the old. Therefore you have to change. That is what is the input that we receive and since we are learning that, we want to cater to our fickle entertaining mind, the question comes, how long a person can love – enna dash, dash, the wife, husband, children – and therefore since the mind changes, even living with one person becomes meaningless. And therefore people stop living together or even if they live together it will be like a hostel life, there will be no interaction. Everybody is busy independently pursuing their own goals. There is no religious cohesiveness because they have a saying – a family that prays together stays together. There is no such thing. And at least TV watching brought people together. When there was one channel. But now we have got crorepathi and another person wants koteeshwaran. Crorepathi or koteeshwaran – so therefore you have your TV and I have my TV and you watch in your room and I will watch in my room. Everyone has his room and each one pursues his own, because he is economically independent. And if anybody commands what will be threat, I will walk out.

As long as materialistic purposes are kept in mind, family will be unstable or the family institution will become irrelevant. Therefore the scriptures say religion is the primary purpose of grhasthaashrama. That is why grhasthaha - grhey thishtathy – hooked to house – and once that attitude comes, the family bond is looked as a sacred bond caused by God himself. That is why they have the saying - marriages are made in heaven. What does it signify? The bond is a sacred bond determined by God's will and therefore God alone has the right to dismantle the bond. God has brought the bond and God alone has the right to remove the bond. Only in such an attitude the family will be stable. And then only in a stable family, a person can develop the important virtues like tolerance, you have to have tolerance in plenty if one has to stay in a house; you are not starting an Ashram Swamiji! I have got candidates for the ashram. Then I answer, if I have to build an ashram for you to pluck all your hairs; and after your coming there; I will have to do that! And I cannot

even do that because there is no hair. Where will I go. So therefore such forcible situations are required for transformation. Thithiksha, tolerance, accommodation, forgiveness, trust, etc. are important virtues which can be developed only in a stable family.

Somebody told me – in some western countries, when they have applications for employment, they see if a person has lived with a wife for a long time, they consider it as an important qualification, because that person is an adjusting, forgiving, person of toughness. Otherwise if this person has got seventh wife or eighth wife, then the company also will be like what. Like the wife only. He will keep changing. For stable family, sacrifice is required. Thithiksha, etc.

Finally stable family is required for raising emotionally healthy children. Stable family is required for raising emotionally healthy children. This they have found, that wherever the family is unstable, there is a disharmony and dislike. The children sense the disharmony and therefore grhasthaashrama is extremely important for myself as well as for the next generation. This is grhasthaashrama. Now it is enough. More elaboration later, if I get a chance.

Then the next ashrama is **vanaprashta** ashrama. Vanaprastha ashrama is a training period for gradual withdrawal. Because if you study - our physical body itself, it peaks into activity – there is a graph, it peaks and as we grow older, the physical body cannot get into extrovert activities –the physical body withdraws and if there should be no strain, then the mind also should learn to gradually withdraw. Otherwise you will find the strain in the personality – the mind is highly active and the physical body is not able to implement. I want to get up fast. But not able to do that. Your walking is slow, sitting and getting up is a project, sollirkenolyo. It is a project. And all your faculties are either slow or doubtful. Therefore since the general thing itself is – you get into and you withdraw, the mind also should learn nivrithi, learn to enjoy seclusion because everybody else is busy, antharmukhathwam. Learn to go inward. Introversion.

In fact this is a training period for self knowledge. Turning towards the Self. I have learnt enough of the world, let me tap the life with the knowledge of myself. So vanaprastha stage is a stage of withdrawal introversion and seclusion.

Again, I talked about the interview. In that interview, the person is telling, unless a retiring person prepares for that retirement, in different ways, his importance becomes less in society and family because he is no more productive, he may get a complex; previously he was doing big jobs, now the wife asks him to do work at home, do this; do that; as such you are not going to office; dry the clothes, she will say and this person has dealt with internet and he is asked to dry the clothes! He says learn to accept these menial jobs without developing complex. Playing with your grandchildren. That preparation - and if that is not there – a person died it seems. When the doctor was asked, what is the problem, he said retirement syndrome. Tremendous traumatic experience.

Therefore let vanaprastha be preparation for the sanyasa ashrama which is the second education.

Sanyasa ashrama is again spiritual education. Brahmacharya ashrama is value education, dharma gnyanam and sanyasa ashrama is – with an introvert mind, living in seclusion, if the other people reject me, it is very convenient, I can attend the classes, you do not have to do anything else. they don't talk to me, I can spend time in asking – kashtham koham kuta aayaathah – therefore vaanaprastha ashrama is learning introversion, sanyaasa ashram is education. Literally vanaprastha means the one who lives in seclusion. *Vanaanaam samoohaha vaanam. Vaanay prakarshena thishtathy ithi vanaprastha. Grhasthaha is grhey thishtathy ithi grhasthaa.* Not grahasthaa. Grahasthaa means it means the planet. We are all grahasthah. I am also a grahastha. Grham means house. Vaanaprastha means one who lives in relative seclusion – in the family itself, he is withdrawn, he doesn't interfere in the childrens' activities. Where are you going; what are you doing, phone me regularly, etc.; leave them alone.

And **sanyasa** literally means giving up everything. Renunciation of everything and primarily renunciation of your ignorance and ego. Renunciation is of your ignorance, self ignorance and ego by which you are mentally prepared to lose anything in life, because Yamadharmaraja is going to come, ellathayum eduthundu popporaar. He is going to take everything including your body, therefore before Yama threatens, I am ready to handover everything in a platter. "Please, Take It".

So this is sanyasa ashrama. So whether a person **physically goes through** all stages or not, one should **mentally go through** all the four stages and sanyasa in

a ritualistic form is called ashrama sanyasa in which he physically renounces everything, but whether one physically renounces or not, one should mentally develop detachment from everything so that he is ready for self knowledge. These are the four ashramas, every human being following scriptural tradition should go through.



Karma Yoga Is The Pathway for :

- (a) Self – purification and self – development .
- (b) Individual as well as collective growth and welfare .
- (c) Minimum play of passion , jealousy greed, hatred, anger, arrogance.
- (d) Team spirit & team work .
- (e) Autonomous management , minimum control and supervision .
- (f) Manager acts as mentor and facilitator .
- (g) Self-motivation .
- (h) Perfection or excellence in products and services .

5. KARMA YOGA

In the previous four sessions we saw the purusharthas, the human goals of life and then we saw about the scriptures which helps us in the fulfillment of these human goals and then we saw the scriptural infrastructure, the Varna ashrama scheme – which is the infra structure presented by the scriptures for the pursuit of the four fold human goals.

Now in the following sessions, we propose to see the course of disciplines prescribed by the scriptures for accomplishing these goals. What we previously saw was the infra structure or the atmosphere, the very social and family condition – was presented before. Now we are going to do the course of discipline prescribed by the scriptures for the realization of, for the accomplishment of the human goals. And when I say human goals, it includes all the four goals, both the material accomplishments as well as spiritual accomplishment. Material accomplishments plural – dharma artha kaama and the spiritual. Because according to the scriptures all the human accomplishments should culminate in spiritual accomplishment of moksha. Without moksha, the human life is incomplete. And therefore the scriptures keep the **material accomplishments as incidental goals** and **the spiritual accomplishment as the ultimate and primary goal of life**. In fact that alone gives the sense of fulfillment at the time of death. Minus moksha the total sense of fulfillment cannot come. There will be wants, there will be regrets, these will be there. Therefore keeping all the goals, especially the spiritual goal of moksha in mind, the scriptures prescribe a course of discipline which we generally call sadhana.

Sadhana means a course of discipline that we undertake to accomplish a goal. The goal is called saadhyam. To accomplish the saadhyam the goal, we take to a course of discipline called saadhana and when we take to the discipline, we are called saadhakas. Therefore scriptures want us to become saadhakas taking to sadhana for accomplishing the saadhyam. And once we accomplish the saadhyaam, we will become siddhas.

Saadhaka through saadhana should attain saadhyam thus become siddha. Saadhaka to siddha is the journey of life. When I say siddha don't imagine miraculous powers, siddha is one who is totally at home with himself.

And this entire course of sadhana is broadly classified or divided into three levels or segments for the convenience of understanding and practice. The entire course of sadhana is presented in three levels, each level being called a yoga. Each level being called a yoga, in fact the very word yoga means that which connects links, the sadhaka and the saadhyam. The seeker and the sought. Yoga is derived from the root yuj to combine, to unite. Unite what and what. The saadhaka the seeker and saadhyam the goal. *Yujyathe saadhyenasah saadhakah yena karannam vibhakthi sahaa saadhana* or sadhanam. Two words are there. You can say Saadhana or saadhanam.

What are these three levels of sadhanas or yogas. The first one is called karma yoga, the second one is called upaasana yoga and the third one is called gnyaana yoga. Karma, upaasanam plus gnyaanam these are the three levels. Therefore you can visualize the entire course of discipline as a stair case with three steps. Three stepped staircase through which you can climb and reach the moksha or the ultimate goal. Or three rungged ladder. Now we will study each one of the yogas - because these three yogas are not presented as alternative methods. This should be very, very clear to a sadhaka. These three yogas are not presented as alternative or optional methods, therefore one cannot say, I will practice karma yoga, you practice upaasana yoga, let the others practice gnyaana yoga, that approach is not the scriptural approach.

According to the scriptures all the three steps are important and compulsory and necessary for all the people. Just as when you climb the stair case you have to step on everyone. You cannot skip anyone. Normally itself when you climb you fall. You cannot skip any step, you have to climb every step if you want to safely and comfortably reach the goal and therefore you have necessarily know all the three yogas, and we have to necessarily resort to all the three yogas. Therefore I propose to deal with one, one yoga, in one, one class.

So first I will start with karma yoga. So next week you will know what is there. In the previous cases, you were kept in suspense. Now I cannot keep it suspense. At least in the next two sessions you know what will be the topic. What is next to that I will not say. So karma yoga, upaasana yoga and gnyaana yoga.

Today we will deal with karma yoga. Karma yoga consists of two words. It is a compound word – consisting of two words – one is karma and the other is yoga. The

word karma in this context refers to proper action or appropriate action is karma and the word yoga is **proper attitude** or **appropriate attitude**. In Sanskrit – bhaavana. So in simple language karma yoga is nothing but proper action with proper attitude. Combined together they mean karma yoga. Now we have to understand – what do you mean by proper action.

All the actions possible for us are broadly classified into three types by the scriptures. All human actions are broadly classified into three types based on their spiritual influence on a human being. What kind of spiritual influence those actions have on the human being. Because as I said, the scriptures consider the spiritual personality and the spiritual goal as the most important thing which we cannot ignore and therefore they categorize action, not based on their materialistic benefits or their materialistic influence but actions are categorized based on their spiritual influence only.

And these three categories are: uthamam karma, those karmas which have maximum positive spiritual influence – that is uthama karmaani. And then madhyamam is the mediocre, intermediary one, they are those actions which have got limited or nil spiritual influence. They might have a lot of material benefits, we are not keeping that in mind, they are called madhyamam based on their spiritual contribution. And the third one is adhama karmaani – those actions which have got a negative spiritual contribution, which means those actions that will cause spiritual fall. Spiritual retrogression. Instead of progression, you go a few steps spiritually backward. These are the uthama, madhyama and adhama karmaani.

Now we will try to understand what are these karmas.

First one is uthama karmani. Otherwise also known as sathwica karmaani. In the 17th chapter of Bhagavad Gita and in the 18th chapter of the Bhagavad Gita, Krishna deals with these topics elaborately. Uthama karmaani or otherwise called sathwica karmani. They are defined as all para upakaara karmaani. All those actions which will benefit maximum number of beings. All those actions which will benefit maximum number of beings or otherwise called all the para upakaara karmaani. Actions which you do to help others or for others well being. The para upakaara karmanni are greatly praised in our scriptures. There is a verse which says,

shrooyathaam karma sarvasvam

shruthwaa chaiva avadhaaryathaam

*paropakaara punyaaya
paapaaya para peedanam.*

All the punya karmas or noble karmas or elevating karmas are para upakaara karmas. Helping others.

*Paropakaaraaya vahanthi nadhyah
paropakaaraaya guhanthi gaavah
paropakaaraya phalanthi vrikshaah
paropakaaraartha midham shareeram –*

In short uthama karmas are those karmas in which you give more and take less. So the greater is your giving, greater is your growing. Therefore our culture is a giving culture. Dhaanam culture, tyaagam culture. Whereas the materialistic culture is grabbing culture. Maximum grab. These paropakaarakarmas are otherwise called nishkaama karmaani also. Thus all the four words are synonymous. Uthama karmaani, para upakaara karmaani, nishkaama karmaani and sathwica karmaani – they contribute to the maximum spiritual growth.

Now the next question is – what are those para upakaara karmaani. And the scriptures help us in identifying the para upakaara karmas also and they are presented as the pancha mahaa yagnyaah. The five fold yagnyaas, it is very difficult to translate the word yagnyah and therefore I will use the word yagnyah. And in all these five yagnyas, I am contributing to the welfare of the world.

The **first** yagnya is called **deva yagnya**. This is the first and foremost paropakaara karma and in this deva yagnya – worship and prayer of God – what am I supposed to do – I just stand in front of the Lord in the form of any ishta devatha and with my full and total heart utter a prayer. And what is the prayer, it is the noblest prayer and it is known in our scriptures –

*swasthih prajaavyabh paripaalayanthaam
gnyaayena maargenna maheem maheesha
Go braahmanebhyah subamasthu nithyam –*

Even if you do not remember these three, it is OK!

lokaah samasthaah sukhinah bhavanthu, should be remembered.

A sincere heartfelt deep prayer, is most powerful contribution which will help not only the entire humanity, not only the animals and plants which goes beyond the terrestrial plane also, it goes to fourteen lokas. Sarvey bhavanthu sukhinah, sarvey santhu niraa mayaah sarve bhadraani pashyanthu maakashchithu dhukka bhaadbhave – so when I utter these prayers in front of the Lord in any language – need not be in Sanskrit, I am doing the greatest contribution to creation.

In any other service, I can confine to only a particular geographical area. No human being or no institution can reach all the areas of creation but this one prayer is most extensive prayer which will benefit the whole creation. And therefore this is the most extensive and least expensive paropakaara. Both important. This is the most extensive and the least expensive paropakaaram – the expenditure is a few minutes, a few words and the sincere most heart.

And along with this prayer, if you offer something to the Lord, whatever you offer also will be distributed to the entire creation. Because God does not depend upon your old five rupee note or your two inches bananas, or one fourth camphor. God does not depend upon your contribution. God has a trust called the universal trust and God is the trustee. Whatever you offer in any pooja, in any abhishekam, nothing will be wasted, everything you offer will be taken by the Lord and will be distributed through the universal trust of God to every human being, living being, even plants and micro organisms.

And therefore the seva or service done or offered to the Lord, remember will ultimately go to the humanity only. Nowadays people often say – maanava seva is madhava seva (it is a wonderful concept) is declared by many social service people and even sometimes they look down upon the religious people going to temple – they have the holier than thou attitude, we are doing service, these people are doing useless pooja – it is because they remember only one side of the equation. They know maanava seva is madhava seva, but they don't understand the other side, maadhava seva is in fact more extensive maanava seva, because when I worship or offer, it is reaching the entire humanity. Therefore madhava seva or deva yagnya is the first and the most extensive and the least expensive paropakaaram. And this is to be done daily. Because everybody needs help every day.

The **second** one is **pithru yagnya**. In each one of them there is an expression of gratitude also. Gratitude plus upakaara is yagnya. I express my gratitude to the Lord for what the Lord has given to me and then I contribute to the creation.

The second one is pithru yagnya – in which I express my gratitude to all my forefathers. Because of whom I am here. So my parents have contributed, not only they have given birth to me, they have brought me up without knowing whether we are going to do anything in return. There is no contract. I have spent Rs.5 lacs for your education. And now you have to return. Nothing. The greatest service is that of the parent and if they are able to do that, it is because of their parents, their parents. In pithru yagnya – I contribute to the well being of and I express my gratitude to all the ancestors.

Then you may ask, how can you call it paropakaaram. Because you are only bothering about your ancestors. We say, no, in all the pithru karmas there is another contribution, another important contribution – contribution to a special fund known as ancestors relief fund. There is a fund. Why such a relief fund is required. Because there are many ancestors who do not get the shraardha etc, either because they don't have children or because they have children who don't believe in shraardha. And imagine the plight of all such ancestors. So scriptures understood that in Kaliyuga especially, more such non believers will come and the values will come down and therefore like the prime ministers relief fund, we have got an offering. *Yesham na maatha na pitha na mithra gnyaathi bhaandhavaa they sarve thripthi maayaanthu mayo srishtaihi kushodhakai.* There are orphan like ancestors who are not contributed to, by anyone. Ungrateful children are there and for all such ancestors let my offering go. *Tey sarve thripthi maayaanthu mayaa uthsrishtai kushodhakai.*

Therefore all the pithru yagnyas, whether it is shraardham or tharpannam – is another great paropakaara karma because ancestors are also a vast community. That is why when somebody dies, we use the expression, join the majority. So therefore pithru yagnya is thanks giving plus paropakaara.

Then the **third** yagnya is called **brahma yagnya**, which is expressing my gratitude to all the rishis who have given the Vedas and other secondary scriptures. Brahma here means veda. Brahma yagnya means veda yagnya in which I worship both the scriptures and the authors of the scriptures, the discoverers of the scriptures, the

rishis because of whom I am enjoying this wonderful holistic culture. And in what way am I going to help these rishis. The rishis do not need any help from me, because they are already free. They want to spread this teaching to the entire creation. What is their aim? What do they want to do?

The rishis have only one intention. They have given out the wonderful scriptures. They only want the preservation and propagation of this wonderful teaching. Whatever I do to preserve and propagate the scriptures is a very great service. Because the scriptures help the humanity. Scriptures help the humanity in two ways. The very sound of the scriptures help the humanity, in creating peace and that is why we value paaraayanam as a great sadhana. When I chant the scriptures aloud, the very shabdha, the very veda gosha – gosha means what – loud chanting, purifies the creation. So shabhdhatha the scriptures are useful – and therefore paaraayanam becomes brahma yagnya. The regular paaraayanam is brahma yagnya. And the second type of yagnya is teaching, of course learning and teaching of the scriptural content. First one is only chanting, the second one is propagating the teaching which is called adhyaapanam. Scriptural teaching is considered to be the best form of brahma yagnya. *Adhyaapanam brahma yagnya – pithru yagnyasthu tharpanam homo daivo bayir bhauthah mriyagnyo dhithi poojanam* – the five definitions of pancha yagnya. Adhyaapanam brahma yagnya.

And you should know there is a very big difference between teaching and preaching. Preaching is giving a set of stray discourses on un-connected topics. It is some form of a satsangha where somebody shares some thoughts, some advices some stories, spending some time uttering nice words. It is certainly useful but you should know there is a very big difference between such preaching and systematic teaching in the form of classes. In teaching there is a development, there is connection between every topic and all the ideas are supported through scriptures, through logic and through experience. So with the help of shruthi, yukthi anubhava support, when systematically the teaching is presented, it is totally different from preaching. Preaching is useful alright, it can inspire people alright, but brahma yagnya is teaching.

The difference is like – suppose I dump some bricks in your courtyard. No doubt you have lot of bricks. But bricks dumped will not be of any use. They have to be arranged in a systematic manner. Arranged bricks alone will form a house in which you can live. When I give some stray ideas through preaching, I am only dumping

some bricks which will not be directly useful for you. You will have to rearrange it and make a total teaching. And you cannot arrange the bricks. Again you require another person to come and help you, a mason is required. Whereas teaching is like – not only giving the ideas, but arranging the ideas in a systematically developed manner so that you have got a beautiful vision in which you will get security, peace and happiness.

And therefore brahma yagnya is a very important one and previously this brahma yagnya was there in the guru kula sampradaya. This teaching was given in gurukula and nowadays that is going away and if it has been revived to some extent – the credit goes to Chinmayananda Swamiji and Dayananda Swamiji - they brought the scriptures in the form of teaching. Previously discourses were there. Even now stray discourses are there, and if at all teaching was there, it was in a very, very minor stage, but in a major scale, as a movement, teaching people, taking them as students, conducting classes and requesting them to write notes and then compare notes, ask questions, clarify doubts, almost like a university examination, brahma yagnya is a systematic teaching because this is also a science which has to be thoroughly understood by us. It is not a set of beliefs to be blindly followed. It is a set of teaching which are meant for understanding. So this is called brahma yagnya. Which is also para upakaara because *vidhya dhaanam sarva dhaanaath pradhaanam*. You can give different forms of money, you can do different forms of charity, the best charity is vidhyaa dhaanam. Brahma yagnya. That is why at the end of the Gita, Krishna emphatically says, whoever teaches Bhagavad Gita, I love him the most. So this is the third yagnya, brahma yagnya. Learning and sharing the scriptural knowledge.

The **fourth** yagnya is **manushya yagnya**. All forms of social service will come under this. Running orphanages, helping old people who do not have any help at all. Building schools, building hospitals, all forms of social service, which is very prominent now. I need not explain manushya yagnya. It is very well there. The problem now is people consider that manushya yagnya can replace all the other four yagnyas. This is the problem of present day humanity. Because of lack of proper understanding. It is like saying human beings mean only carbohydrates. How will you survive just by eating that. All are equally important. Therefore manushya yagnya or social service can never be a replacement for others, in addition to manushya yagnya, we have to handle the others also. So the fourth one is manushya yagnya.

Then the **fifth** one is called **bhootha yagnya**. All forms of contributions to all living beings other than human beings. Non human living beings. In fact I won't say living beings. Beings. So I should remember that all the other living beings are also contributing to my happy life. Now only they are understanding this because of the study of ecology. A very big thing – environmental study. And then working / it is a big business, job. So therefore I should remember the animals, the plants and their contribution.

Therefore just as they are helping for my survival, I should also contribute.

अश्वत्थो वटवृक्षः चन्दनतरुः मन्दारकल्पद्रुमौ
जम्बूनिंबकदंबचूतलरलाः वृक्षाश्च ये क्षीरिणः
सर्वे ते फलसंयुताः प्रतिदिनं विभ्राजनं राजते
रम्यं चैत्ररथं च नन्दनवनं कुर्वन्तु नो मङ्गलम् ॥४॥

**aśvatthō vaṭavṛkṣaḥ candanataruḥ mandārakalpadrumau
jambūniṃbakadaṃbacūtalaralāḥ vṛkṣāśca yē kṣīriṇaḥ
sarvê tē phalasaṃyutāḥ pratidinaṃ vibhrājanaṃ rājatē
ramyaṃ caitrarathaṃ ca nandanavanaṃ kurvantu nō maṅgalam ||4||**

Let me remember all the trees. Let me grow and nourish so that they will do mangalam to the entire humanity.

And not only trees,

गंगा, सिन्धु सरस्वति च यमुना गोदावरि नर्मदा
कावेरि, सरयू, महेन्द्रतनया चर्मावती वेदिका
क्षिप्रा, वेत्रवति, मफ़ासुरनदि ख्याततया गण्डकि
पूर्णा पूर्णजलैः समुद्र चरिता कुर्वन्तु नो मङ्गलम् ॥

**gaṅgā, sindhu sarasvati ca yamunā gōdāvari narmadā
kāvēri, sarayū, mahēndratanaḥ carmāvatī vēdikā
kṣiprā, vētravati, mafāsuraṇadi khyātatayā gaṇṇaki
pūrṇā pūrṇajalaiḥ samudra caritā kurvantu nō maṅgalam ||**

(both from Mangalashtakam of Mahakavi Kalidasa)

From the river in the top most India up to poornaa the river in Kerala – all the rivers I remember their contribution, I may not do anything for the river, but let me at least not pollute and destroy them.

So this contribution, if I cannot do in a larger scale, we have a tulsi tree at home, at least you pour water to one tulsi tree. If you cannot offer to all animals before eating, at least you put some rice outside, at least some crows or cows will come and eat. This is awareness of the totality. Vaidica means universal citizen. Because he is aware not only of this world, he remembers all the stars and planets in the daily sandhya vandhanam, all planets – *aadhithyam samarpayaami, somam tharpayami, angaaragam tharpayami* – he remembers all the planets, the entire solar system – this grand awareness I should have and I should contribute. And this is called pancha maha yagnya. And this is called nishkaama karmaani, sathwica karmaani, uthama karmaani. Para upakaara karmaani. They will contribute to – what – spiritual growth primarily.

Then the **madhyama karmaani** – or the second karma, second set of karma is all sakaama karmaani otherwise called raajasa karmaani otherwise called para udhaasana karmaani – para udhaasana karma means those actions in which I ignore the other people. I am indifferent to all others, I don't bother even about their existence or problems. I do not bother; it is their fate!. I am bothered about only – Me and my family; my wife and children - whatever. So all those selfish karmas are called sakama karmas or para udhaasana karmas. They will help you in your material well being. But they do not contribute much to the spiritual growth, either nil or limited. All kaamyas karmas, selfish activities, whether it is ritualistic or non ritualistic – even going to the temple and saying – let my son be happy. Only. I don't say you should not say that. But stopping with that. This is madhyama karmaani.

Then **finally** comes – I need not elaborate on all this because we are experts in that. First only I will say.

Then the **third and final** one is adhama karmaani, taamasa karmaani, nishidha karmaani. Prohibited actions. Corrupt actions, destructive actions, para apakaara karmaani, in which I benefit but which is harmful to others. And these karmas not only do not help you spiritually but they will bring you down spiritually.

So the first one leads to spiritual elevation, second one leads to spiritual stagnation and the third one leads to spiritual retrogression, spiritual fall. These are the three karmas introduced by the scriptures and the scriptures point out that a karma yogi's attempt is to change the proportion of the karmas in such a way that uthama karmani are dominant in our life, madhyama karmas are less dominant, limited selfish actions, because we also need food, we also need clothing, we need shelter, our family requires money, selfish actions cannot be avoided but what is the proportion, that is the question. Dominant uthama karmaani, less madhyama karmaani and as far as adhama karmaanis are concerned our aim should be to make it zero.

Then the scriptures point out that even if some inevitable adhama karmas are there, because of unavoidable situations, they are called soonaa – soonaa is unavoidable para apakaara karmaani – like using insecticides or baygon spray – you are happy but not the cockroaches, so inevitable para apakaara karmas are there, they can be neutralized by uthama karmaani. Thus uthama karmas help in two ways. It contributes to your spiritual growth and it neutralizes the paapam born out of inevitable soonah. So what is the aim of a karma yogi. Change the proportion.

This is proper karma.

Now I have to come to proper attitude. What is the proper attitude. Any attitude is born out of right understanding. You can never develop a healthy and lasting attitude unless you understand the principle. Whenever I do an action, the moment I perform the action, it becomes part of the universe. It has left my hand and once the karma has become part of the universe, all the universal laws will act upon the karma. Because everything in the creation is acted upon by the laws of the universe. This clip I hold in my hand and the moment it leaves my hand, the moment I drop - immediately the law of gravitation takes over and this clip falls and sometimes breaks also. Similarly the moment I do an action, the universal laws take over and process the karma and the processed karma is called phalam. Thus every karma is processed by the universal laws, becomes phalam and it is handed over back to me. Comes back to me.

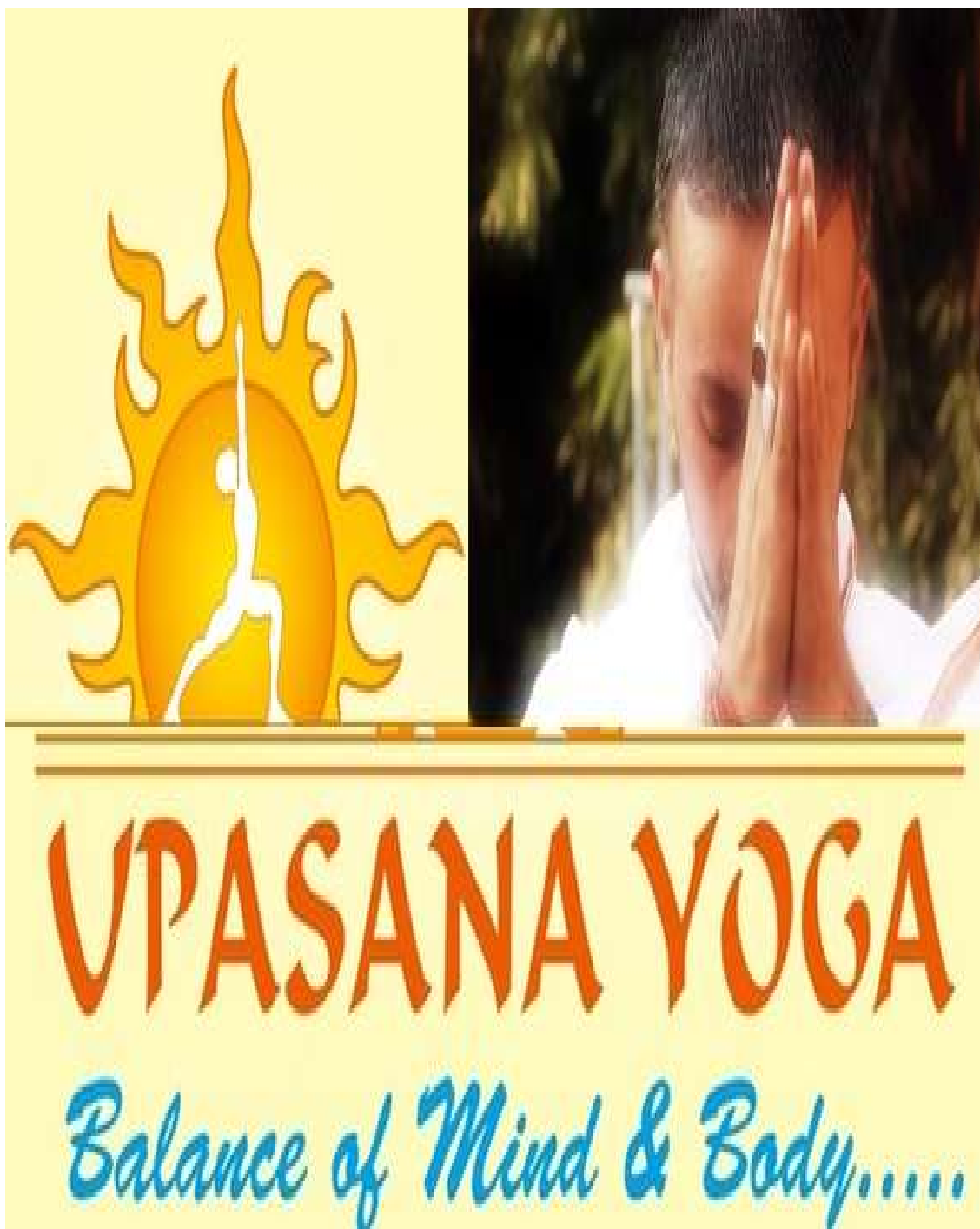
Now the scriptures point out that all the universal laws are tools in the hands of the Lord to maintain the harmony of creation. All the universal laws are tools in the hands of the Lord, to maintain the harmony of creation and therefore when I say the

laws are processing your karma, it essentially means God is processing the karma through the tool of his own universal laws. Tools or instruments. God is processing your karma through the instrument of universal laws and therefore you should know that karma is going to God for processing and it is coming from the Lord in a processed form called phalam.

The moment you know this fact, and you remember this fact, every karma becomes Ishwara arpannam. For an enlightened karma yogi, every action is Ishwaraarpannam. This is called Ishwaraarpanna bhaavana. Born out of this awareness. And when I perform the action, I have the eshwara arpanna bhaavana and when I receive the processed karma in the form of phalam I don't call it karma phalam, but I call it Ishwara prasada. Because what comes from God is a prasada. Therefore sacred. Therefore cannot be rejected, therefore cannot be criticized. Therefore in the prasaadam, you do not say there are pebbles, mud, insects, etc. or it is not tasty, etc. – prasada is sacred, never to be criticized, received with a sense of fulfillment.

So thus while acting, Ishwara arpanna bhavana and while receiving the result, prasaada bhaavana. This is called yogah. And when I have these two bhaavanas, I enjoy an equanimous mind. Samathwam yoga uchyathe. Because I am enthusiastic in every action. There is no dullness. There is no drudgery, there is no boredom because every action is offering to the Lord. I don't hate any action. I love everything I do because it is an offering to God. I accept all experiences in life because they are Ishwara prasada. Which will lead to samathwam. Samathwa bhaavana is the result of Ishwaraarpanna prasada bhaavana. These two put together will lead to very, very fast spiritual growth which we call chitha shuddhi.

And we will see elaborately what is chitha shuddhi in a later context, but we can put chitha shuddhi in the simplest language as - I understand that all my problems in life are not caused by the world but it is caused by my wrong handling of the world because of my ignorance. So, because of ignorant I – I handle the world wrongly, therefore I suffer. If I become the wise I – I know how to handle the world. World is nandanavanam, sampoornam jagadeva nandanavanam. So ignorant I - is the problem, wise I is the solution. This diagnosis is the result of karma yoga which is otherwise called chitha shuddhi.



6. UPAASANA YOGA

In the last few sessions, I pointed out that our scriptures present an infra structure for the vaidicas - those who are willing to accept the scriptures and after presenting the infra structure, the scriptures give us a course of discipline – for the accomplishment of all the four human goals, focusing on moksha as the final goal. And I also pointed out that this course of discipline can be broadly classified into three. Each one being called a yoga. And three yogas presented by the scriptures are karma yoga, upaasana yoga and gnyaana yoga, of which we saw karma yoga in the previous session. It is nothing but proper action, plus proper attitude and the propriety of the action is determined by its capacity for giving inner growth. Propriety of the action is not governed by its capacity for material accomplishments. They were always considered incidental. Propriety is measured in terms of its capacity for giving inner growth. And proper attitude also we saw because attitude can change the quality of the action and attitude can change the quality of our response to the result of the action also. And therefore attitude is as much important as the action itself. This is karma yoga and this has been very elaborately discussed in the Gita and especially the third chapter is exclusively dedicated to study this subject matter. We have got a comprehensive idea of karma yoga.

Today I propose to go to the next yoga, which I call upaasana yoga, and Shankara sometimes calls it Samadhi yoga. So Upaasana yoga or Samadhi yoga. What is the purpose of upaasana yoga. It is a program to make our personality fit for the accomplishment of the purushaartha. Upasana yoga is a scheme to make our personality fit for the accomplishment of all the four goals. Purushaartha yogyaatha sampadhanaartham. Making my personality purushaartha worthy. Just as we say, a car should be road worthy, a ship must be sea worthy, an aircraft must be certainly air worthy – we have been reading, lot of problems. Similarly human personality must be purushaartha worthy. Because the entire life's journey is nothing but a journey to accomplish human goals. Don't ask me what are purushaarthas. I will be in trouble. So it is a systematically developed series and I am assuming that you will be familiar with the previous discourses and therefore in simple English, I will present upaasana yoga as a personality conditioning program. Just as the sports people have conditioning programs before entering the field. You join the cricket team, you cannot sit and stand properly, how can you play a game. So you should

be conditioned for any type of activity and similarly for purushaartha pursuit my personality must be appropriately conditioned.

In the Kathopanishad, our very personality is compared to a vehicle, for reaching the goal. Just as a vehicle should be in fit condition for traveling and successfully reaching the goal our personality must be in fit condition.

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।

सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ १.३.९॥

**vijñānasārathiryastu manaḥ pragrahavānnaraḥ |
sō:'dhvanaḥ pāramāpnōti tadviṣṇōḥ paramaṁ padam || 1.3.9||**

In fact one particular section of Kathopanishad is dedicated to personality conditioning program and the Upanishad says, only such people can attain the goal of life. **tadviṣṇōḥ paramaṁ padam**. So upaasana yoga is personality conditioning, integrating, toning, organizing program.

I will keep the word conditioning program. And for this purpose, our scriptures divide our personality into several layers for the facility of handling. Because we are a complex personality and therefore we cannot handle in one go, it has to be subdivided into layers for the facility of handling and this layer wise division is done from several angles, sometimes in the form of pancha kosha, pancha koshakam or sometimes in the form of shareerathrayam different methods are used but for the convenience of our study today, I will divide our personality into three layers or three aspects which have to be carefully conditioned. And this division is also very popular in the shastras and therefore very important also.

The **first layer of our personality is kaayikam**. From the standpoint of the physical body we have a personality and I will call it kaayikam. Kaayika amsha. Then the second aspect of our personality is vaachikam. Because we have a very developed organ of speech unlike the animals and therefore our organ of speech not only indicates our personality, but also influences our personality. Our speech is not only a product of our personality but also it is an influencer of our personality. And therefore vaachika amsha has to be carefully taken care of and finally comes our maanasa amsha. Our psychological personality which is the subtlest and most important and extremely difficult to handle also, but which we cannot ignore. And

therefore our scriptures take into account all these three layers of personality and also prescribe programs for conditioning these layers. We will take one by one.

The first one is our physical personality, our physical body and we all know that the physical body is the most important instrument through which we have to accomplish everything in life. Whether it is material pursuit or spiritual pursuit, physical body is very important and therefore scriptures uniformly declare never neglect the physical body. Never neglect your health. And throughout the scriptures, we have got prayers and prayers and in many rituals, the priest will say, aroga drida gaathra sampathyartham – arogadrdagaathram, arogadrdagaathram – we don't know Sanskrit and therefore we don't know what they are saying. So what they mean is - a healthy body without any disease and it is not only in the materialistic portion of the Vedas, even in the spiritual portion in the vedantic shantith paata, many prayers are for fit personality.

भद्रं कर्णेभिः शृणुयाम देवाः

ॐ भद्रं कर्णेभिः शृणुयाम देवाः ।

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाग्ँसस्तनूभिः ।

व्यशेम देवहितं यदायूः ।

Om Bhadram Karnebhiih Shrnuyama Devah

Om Bhadram Karnnebhiih Shrnnyuama Devaah |

Bhadram Pashyema-Akssabhir-Yajatraah |

Sthirair-Anggais-Tussttuvaamsas-Tanuubhiih |

Vyashema Devahitam Yad-Aayuh |

– upanishadic shanthi paada –

"Om apya-yantu mama angani
Vak pranas chakshuh shrotram
Atho balam indryani cha sarvani
Sarvam brahma-upanishadam
Maham brahma nira kuryam
Ma ma brahma nira-karot
Anira-karanam astu
Anira-karanam me astu
Tadat-mani nirate
Ya upanishatsu dharmah
Te mayi santu te mayi santu
Om Shantih Shantih Shantih"

Om. May my limbs, speech prana, ear and power of all my senses grow vigorous.
Everything is the Divine of the Upanishads.

May I never deny the Divine.
May the Divine never desert me.
Let that relationship endure.
Let the virtues recited in the Upanishads be rooted in me.
May they repose in me.
Om Peace Peace Peace.

From this it is very clear that physical fitness and attention towards that is extremely important. And unfortunately health is one thing which is always taken for granted until we get diseases and always we should remember this law - preservation of health is far more easier than trying to recover the lost health. Preservation of health is least expensive and least time consuming whereas once the health is lost, trying to get back is more time consuming and more expensive also. That is why somebody nicely said, *one who cannot voluntarily give time for health will have to forcibly give time for diseases*. And therefore health is extremely important.

And allied with health, the scriptures talk about diet, exercises, all those things are talked about – we need not go to the scriptures for that – because the modern medical science itself talks about the maintenance of health. And therefore I don't want to go into the details, I only want to say this much – that health is important. And we should not look upon health maintenance as pampering of the body, it becomes pampering of the body when you consider physical health as an end in itself. Once you look upon physical fitness as an end in itself – scriptures point out that you have got a greater end. Or when we seek physical health for unworthy goals, then the scriptures criticize. But maintenance of health for worthy goals, is always glorified and it doesn't come under pampering, it comes under sadhana. And Krishna talks about this in the sixth chapter also. In the Gita, 6th chapter is a form of upasana yoga only.

Then the next layer of personality, we will go into is the **vaachika amsha**. Verbal conditioning. Otherwise **vaak tapas**. This also is considered extremely important. Shankaracharya in his Vivekachoodamani points out – yogasya prathamam dwaaram vaang nirodho parigraha. Niraashaacha nireehaacha.

Yogasya prathamam dwaaram- the first step of spiritual pursuit is vaang nirodha – verbal conditionings. Speech discipline. And what do you mean by speech discipline. As a part of vaak tapas Krishna in the 17th chapter of the Gita talks about observation of four factors. Four parameters. Just as for your physical health, there are certain parameters, they will see the pulse, they will see the pressure, a few

items are there. If they are alright, chalo you are healthy. Similarly for oral health – oral health nna the health of your speech personality, Krishna says, watch four parameters.

What are they –

1. anugveda karam vaakyam
2. sathyam
3. priyam
4. hitham

Anugveda karam, sathyam, priyam and hitham. The **first** one is **anudvega karam**. Make sure that your speech does not hurt anyone. Ahimsa at vaak level is the first stage. Which requires a lot of research. We have to find out what all types of speech will hurt another mind. And if you study, you can get a very big list, I don't want to go into that. All forms of abuse, all forms of criticisms, all forms of blaming, all forms of denigration, all forms of arguments, they are all himsa.

And more you study, the more I can find other things also. Very easy method of finding is – find out - how do I get hurt by others' speech. Somebody tells I am wrong in front of other people. It is most hurtful, I don't like to be told I am wrong, even though I am wrong. Therefore we get a value, never tell a person you are wrong. Even if he is wrong. Similarly you have to make a list. It requires research and study. I don't want to go into that. That is not my purpose. If I go off, I will be doing verbal himsa. I should be aware of my goal. So watch what all hurts. And once I have noticed which all speech forms hurt other people, my first aim is to avoid all of them. And if I find I cannot avoid them, I have to hurt, there is no other way, then I should know how to do it so carefully that the hurt is minimized or neutralized. Like using a knife. When I use a knife to cut any part of the body, it is painful. Therefore we should never wound a person with a knife. But a doctor finds that sometimes it is required. Then what does the doctor do. What does the doctor do before cutting. He anaesthetizes the person so that when the cutting is done the pain is not felt. Just as a doctor can do the surgery appropriately and even cut the body when required, similarly even verbal surgery is possible, if only we are careful, we can anaesthetize a person and do the surgery. How? I am not going to deal with that. That comes under vaak tapas. So never wound another person. This is the first parameter.

The **second** one is **sathyam**. Sathyam is truthfulness. The scriptures point out sathyam as one of the most important discipline which is a stepping stone to reach Brahman or God which is none other than sathyam. So only by speaking truth or sathyam, we can reach the absolute sathyam called God or Ishwara. Sathyam eva sathyam jayathe. Sathyam we have to supply, Twice you have to say Sathyam. Sathyam eva sathyam jayathe. **Truth in the empirical plane alone will help you win the truth at the absolute plane.** Through empirical truth you will reach absolute truth. Empirical truth is a verbal discipline and absolute truth is God. Therefore through sathyam alone, I can go forward in spiritual path and every asathyam, every lie is taking me away from God. That is why the prayer is asato maa sad gamaya – Oh Lord take me away from asat. Therefore I should put in my mind very clearly, every lie takes me away from God or truth. Whatever be the color of the lie. White lie, black lie, yellow lie, whatever be the color of the lie, complexion, every lie takes me away from God must be entrenched in my heart. The moment I understand this thoroughly, my mind gets sensitized to untruth, that any time I tell a lie, I get disturbed. Therefore I should sensitize the mind to such an extent that every lie should start disturbing me. And the disturbance should become deep and long lasting. In fact asathyam should become like an allergy producing rashes, every lie should produce mental rashes – that a state will come – the pain caused by lie is so deep that the benefits got by the lie should become insignificant. The pain caused by the lie should become so deep that the benefits attained through lie should become insignificant and once the benefit caused by the lie – we think there is a benefit, hence we 'lie' —'benefit' caused by lie should become so insignificant that I effortlessly drop lying. So sensitize the mind and make it allergic to untruth.

Swamiji what about unavoidable lies, we immediately ask - we always love to talk about exception. What we say is – if the mind is made sufficiently sensitive we will understand that the so called unavoidable lies are really speaking avoidable lies only. What is unavoidable lie for a gross mind will become avoidable lies for a sensitive mind. And after sensitizing the mind, if there are still unavoidable lies, we have got methods of neutralizing such necessary evils by prayaschitham. Which is nothing but voluntarily undergoing pain. Voluntarily undergoing pain is called prayaschitham. So by such prayaschitha methods, we can neutralize the minimum unavoidable lies. This is sathyam vratham. And this is considered very important.

Then the **third parameter** of vaak tapas is **priyam**. **Priyam** means your speech must be pleasant – in turns of decibels, decibel means the pitch, so instead of

shouting, we have to make sure that the one who is in front has to listen and not that the person in the eighth house should listen. We Indians have a general habit of talking aloud. So therefore soft, slow and also polite and also gentle words. Mangala shabdha. Never use amangala shabdham. Words which are inauspicious, cursing words, using the words of all the animals, monkey, donkey – poor animals, they cannot protest. So therefore give up all the amangala shabdha. Imagine, your speeches or your words are recorded. There is a tape recorder – wherever you talk, whatever you talk is going to be recorded and it is going to be played in public. Imagine. Most of the words we will have to give up. So therefore let it be priyam, gentle, soft, polite. This is the third condition.

And the **fourth** and **final** condition. **Hitham**. Hitham means whatever is good to the listener also. When we speak we are interested in our good, that is wonderful, but find out whether it is good for the listener also. In fact one of the worst forms of himsa is talking to a person who is not interested in listening to you. This is the worst form of verbal violence. And the bitter fact is – generally nobody wants to listen to us. Generally. And therefore make sure that the other person is interested in listening and then also never start a long speech – if you have to say a lot, divide it into three minute bits and after every three minutes, give a pause and look for his approval. And generally after three minutes, his one leg will be out. He is ready to run. Either he wants to go away or he wants to speak to you. You observe. I have observed. I have never been allowed to speak when people come with so many problems or situations – even though they say they want to listen to me, I never get an opportunity. Therefore I keep all those for the class, because this is the only place, I am allowed to speak without disturbance. This is a very bitter lesson I have learnt. At least here I am allowed. Or else we will get mad. Because everybody wants to let out their steam in front of me, where will I let out my steam? So I will go crazy if I don't have classes. So therefore make sure that the other person is interested in listening to you and it is useful to him. This is called hitham.

You have to observe these four parameters and generally if you observe, you won't have much to talk. In fact noise pollution will come down. So this is verbal discipline, the second layer of personality. And it is very, very important.

Then the third layer that I want to go to is the maanasa amsha. Mental conditioning program. All forms of meditations come under mental conditioning program. Meditations are not the only methods of mental conditioning, there are other

methods also. But meditations are methods of mental programming or conditioning. In fact primarily the word upaasana means meditation for mental conditioning. But since mind cannot be handled without taking care of the body and speech, we include body conditioning and speech conditioning as a stepping stone for mental conditioning. Because mind is a subtle instrument it is not that easy to control the mind directly and therefore you start with physical and verbal disciplines and then you come to the mind.

Therefore the first two becomes indirect methods for conditioning the mind later. That is why any meditation program will include physical discipline as well as verbal discipline. You take ashtaanga yoga of Pathanjali, even though the purpose is mental conditioning, he talks about physical and oral disciplines. You take the 6th chapter of the Gita, it is titled meditation but Krishna talks about aaharaa niyama. In Meditation why should he talk about food. Mental conditioning requires physical conditioning. Because body and mind are connected and speech and mind are connected. That is why when you are highly emotional try to talk slowly and softly. When you are angry try to talk slowly and softly. You will find invariably the speed of your speech increases and also decibel. Indicating what. Your mental emotion and speech – there is a connection. And all psychosomatic diseases reveal that your mental condition and physical body are connected and therefore our approach is through the body and speech, we try to handle the mind.

Therefore **upaasana primarily means mental discipline and secondarily means physical and verbal disciplines** also. And for the sake of our convenience we can classify all forms of meditation into four types. All forms of meditation can be classified into four types based on the type of discipline that you want to inculcate in the mind. The aspect of the mind that we want to handle. What are those four forms of meditation?

Relaxation meditation which is any form of meditation in which the aim is relaxing the mind in particular and relaxing all the other parts of the body in general. Physical withdrawal, verbally withdrawing, sensorily withdrawing – you relax at all these levels culminating in the relaxation of the mind. And now a days this has become extremely important. Previously it was not important because generally life was relaxed and leisurely. Especially in village life. Therefore people didn't require relaxation meditation because they were relaxed already. But now the life is becoming faster and faster and faster, and you have globalization – you have to

interact with the whole world – and you have to be in touch with them during the night and you have to be in touch with India during the day – because time difference, so the life has become such a fast paced life that stress has become a very, very, important word. Therefore relaxation meditation can be termed **de-stressing** meditation. Very careful, **distressing** meditation you should not say. Careful. distressing do not say. De-stressing meditation. Therefore learn to sit for a few minutes every day just relaxing. It is required for your physical health, it is required for your mental health. Any methodology that you use, it doesn't matter. So many techniques are coming, so many people are introducing that, because stress has become a serious problem. Some people give a mantra some people give you a technique, some people ask you to watch your breath, you use any technique or simply repeat shanthi – you repeat the word shanthi – and see the meaning of the word shanthi. That itself is a form of relaxation. I am not going to give you the details but my idea is to give you a picture of what the shastric vision is. This is one form of meditation.

It is not doing something. It is - not doing anything - is what you do. How. Not doing anything is what you do. And not doing anything – what is the big deal. Because all the time doing some mischief or the other, we do. We call it cheshtaa – shaking the leg, biting the nail; etc. Pencil will be eaten, cheshtaa – restlessness. Restlessness must come down. Calm down, calm down.

Then the next form of meditation is **focusing meditation or concentration meditation** where I train my mind to develop attention and attention span. The capacity to focus in a field for a length of time. Whether it is material field or spiritual field, in fact anything requires concentration, even sports require concentration, chess requires that, study requires that, ultimately listening to a class also requires focusing. Or in the middle you would have gone mentally to T Nagar, Anna Nagar etc. So therefore concentration-meditation and generally in our scriptures, they prescribe maanasa pooja, mental worship of the Lord or maanasa paaraayanam mentally chanting something or maanasa japa mentally chanting one naama of the Lord. The difference between paaraayanam and japa is – paaraayanam refers to chanting any prayer, in japa only one name of the Lord is taken. All the methods are wonderful methods, and anyone can practice this for developing concentration.

Then the **third** one is **expansion meditation**. I learn to expand my mind to visualize the totality of creation. Then only we know our relative significance. Which is nothing but zero. We think that we are the most significant people in the world and that once we die the world will come to a standstill and that our problems are the worst problems in the creation, we have got a wrong perspective with regard to our life and situation and wrong perspective leads to wrong responses. Everything should be put in its place and I will know my place only when I look at myself from the standpoint of totality. It is mediation of the creation itself. Imagine the stars and galaxies and the sky and then the solar system and the planet and continents and rivers and mountains and birds and animals and then human beings and adhullai – oru 50 / 60 kilos of decaying matter is the physical body. This is called vishwa roopa dhyaanam. Because we look upon the creation as the universal form of God. So therefore the next form of meditation is expansion meditation in which I visualize the totality.

And then the **fourth** and **very important form of meditation** is – **value meditation or transformation meditation**. I have to bring about a total inner transformation – by changing my thought pattern. We generally neglect our thought pattern because it is too subtle and it is too fleeting and the other people don't see that. Therefore you can always hide it. But you should remember that our thought pattern determines our life, our journey and our destiny. As somebody nicely said, watch your thoughts, they become your words, watch your words they become your actions, watch your actions, they become your habits, watch your habits they become your character, watch your character it becomes your destiny. Therefore thought is the subtlest bheejam or seed which determines your future. *Yath bhaavam thath bhavathi*. As you think so you become. In shastra it is known by two technical words, *thath krathun nyaayah* or *brahmara keeda nyaayah* – never neglect watching or being aware of your thought pattern, they determine your future.

Therefore inner transformation of our thought pattern and the scriptures tell us – what is the thought pattern which will take me towards the spiritual goal – it is called daivee sampad in the 16th chapter of the Bhagavad Gita. And a set of thought pattern known as aasuri sampad which will take me away from the spiritual goal. Like jealousy. Like depression, impatience, irritation. They are all ultimately what – nothing but thought. Remember thoughts are like bricks which determine the shape of the building. If the shape of the building has to be changed, you have to change the brick arrangement. If in carnatic music a raga has to be changed we have catch

hold of the swara. If you have to transform your life, you have to transform your thought pattern. And therefore I change my thought and visualize myself as a transformed person. So I am patient, I have the confidence to face my life. This is a thought pattern. You repeat the thought that I am diffident, you will be that. You repeat the thought that I am confident confidence comes. Now they say, even diseases can be cured just by willing health. Mind is a powerful instrument with a tremendous sankalpah shakthi. **This value meditation is exploiting or utilizing our sankalpa shakthi.** This is fourth type of meditation.

Thus relaxation meditation, concentration meditation, expansion meditation and transformation meditation – transformation of our thought pattern – these are our four forms of meditation which will condition the mind and make my mind healthy and purushaartha worthy.

Then comes the **final** topic, not only these personalities should be healthy, that is the body, speech and the mind, not only they should be individually healthy, most important thing is - **they should function in integration or co-ordination.** So not only conditioning is important, but their integration is also important, it is now called team work. It has become a big topic. A leader is a leader only when he can promote team work. In sports also. A team in which individuals are wonderful, but there is no co-ordination that team fails. So we have got to have team work because our life is a team work undertaken by the body, speech and mind. They should not function at cross purposes. In fact every time you lie, we are breaking the coordination by creating a division between speech and mind. Punctuality is a method of developing integration. When you fix a time, that is mind. And you fix up at 7 o'clock and at 7.30 you wonder whether to go or not. There is no integration. Punctuality is a very important discipline – to integrate the personality. Which is called aarjavam. Teamwork of the personality. Thus individual health and team work or integration has to be taken care of and the scheme prescribed by the shastras is upasana yoga, otherwise called samaadhi yoga otherwise called ashtaanga yoga.

And of course there is no chronology between karma yoga and upasana yoga, may be at a particular stage you may be focusing more on one and more on the other but there is no chronological order, all are equally important. So this is the second course of discipline. And once we have gone through the first and second we are ready and prepared for the third and the most important course of discipline namely gnyaana yoga about which we will study in the next class.



Jnana Yoga

- ✓ *Jnana yoga is the knowledge of Brahman, Atman and the realization of their unity. It is one of the types of yoga mentioned in Hindu philosophies. It is also known as "Gyana yoga".*

Jnana Yoga—Yoga of Wisdom; or Cultivation of Discrimination

Jnana Yoga is the path of knowledge,...

wisdom, introspection and contemplation

Jnana involves deep exploration of the nature our being by systematically exploring and setting aside false identities.

7. GNYAANA YOGA

In the previous sessions I pointed out that the scriptures first present an ideal infra structure for the fulfillment of human goals or purusharthas and after presenting the infra structure the scriptures also present a course of disciplines for the accomplishment of these goals. And this course of discipline we classified into three namely –

1. karma yoga,
2. upaasana yoga and
3. gnyaana yoga.

Upaasana yoga is otherwise known as samaadhi yoga also. Of these three we have briefly seen what is karma yoga and what is upaasana yoga.

And today I propose to deal with the topic of gnyaana yoga. Gnyaana yoga means a course of discipline meant for gaining knowledge. Gnyaana praapyartham yoga. And when you talk about a course of discipline meant for gnyaanam or knowledge naturally the question will come – knowledge of what. Because knowledge always should have an object of knowledge. So here we point out that in the context of gnyaana yoga, the **word gnyaanam refers to self knowledge**. Or atma gnyaanam, knowledge regarding one's self. And when we say knowledge regarding one's self – we already have some knowledge about ourselves. Our date of birth, name of our parents and our height, our weight and the special marks to identify. So **we do have some knowledge about our superficial personality – but what we discuss in gnyaana yoga is the knowledge of the essential nature of I, the basic nature of I, the real nature of I or the higher nature of I - para prakrithi**. You may call it real I, essential I, basic I, higher I – whatever words you use, in the scriptures the real I is called Atma. Therefore gnyaana yoga means atma gnyaana yoga. A course of discipline meant for gaining self knowledge.

And what is the purpose of gaining this self knowledge? **The scriptures point out that the self knowledge gives us freedom or moksha purushartha – the highest goal called moksha**. So gnyaana yoga mokshaartham.

Then comes the natural question – what do you mean by moksha. I have already briefly talked about moksha in my first talk – while dealing with dharma, artha, kaama and moksha purusharthas. We can give different definitions. But I will give you the very same definition that I told you then, moksha is freedom from bondage or dependence. And the bondage is caused by what. Bondage caused by the first three purusharthas namely – dharma, artha and kaama. So dharmarthakaamas themselves cause a bondage or for that matter, any - thing or being in creation can cause bondage.

What type of bondage this is. I told you there – that bondage is of two types – when an object is present for me, the object is there with me the presence of objects cause a bondage called bhaarah – the stress or strain of handling that object or person. Handling the object, handling the person, handling the relationship itself, especially if it is a human relationship – that itself becomes a very big bhaaram causing stress and strain. In fact many people when they face problems, it is the stress and strain caused by human relationships. So thus presence of objects causes a type of problem called bhaarah or weight and the absence of objects creates another type of problem called emptiness or loneliness. So without them I feel empty. With them I feel drained. So I am not very sure whether I want them or I don't want them. When I don't have them, I crave to have them and when I have them, I crave for freedom. Shall I go to some ashram. So this is the tyranny of the world. It is with me – then I face one type of problem. It is not with me, another type of problem. Either way I am in a soup, this is called upayatah paasah rajjuh – either way it is a problem.

And by moksha we mean – I am free from this problem caused by the world. Which means the presence of objects will not cause strain in me if I am a free person, and the absence of objects will not create emptiness in me. The presence of people will not create the strain of relating and the absence of people will not create loneliness - without companion – ennakku oru companion illai sollaraalolyo. That is what is loneliness. If I can have dharmarthas kaama when they are there and I can be happy even if the dharmarthakaamas are not there – either way I am fine – this is called freedom. With objects I am fine, without objects I am fine. With people I am fine, without people I am fine. Krishna beautifully presents this in the Gita.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ ३.१८ ॥

naiva tasya kṛtēnārthō nākṛtēnēha kaścana |
na cāsyā sarvabhūteṣu kaścīdarthavyapāśrayaḥ || 3.18||

– and this freedom is the result of self knowledge.

This inner freedom expresses in the form of three fold virtues which are very useful for human life. This inner freedom gives me three fold virtues which are very, very useful for my life which virtues are beautifully presented in a well known prayer called – the serenity prayer. A beautiful prayer. Serenity means balance of mind. Samathwam. In this prayer, we address the Lord and ask for these three virtues. **Oh Lord, grant me the serenity to accept what cannot be changed in life. Oh Lord grant me the courage to change what can be changed in life. And Oh Lord grant me the wisdom to know what – what can be changed and what cannot be changed.** Especially with regard to family members. So **Oh Lord – grant me the serenity, grant me the courage and grant me the wisdom to discriminate.** These are the three virtues – acceptance, courage and discretion. And by acceptance we do not mean a negative acceptance – what cannot be cured has to be endured, what to do – that is a negative acceptance – with a sense of feeling victimized. So here by acceptance we mean balanced cheerful acceptance which will not lead to bitterness. An acceptance which does not produce hatred, which does not produce the sense of victimization – which will not produce a sense of injustice being done to me, which will not produce any negative reaction, which I call healthy acceptance. Life will become beautiful if I can healthily accept all the choiceless situations and courageously change what can be transformed and I am able to discern which is which.

These are the three virtues which is the benefit of freedom that I get through self knowledge.

The next question is how can I get self knowledge. What is the discipline of gnyaana yoga that I should follow to gain knowledge of myself? Now we say, any gnyaanam can be attained only by one method. Any gnyaanam can be attained only through one method and that method is by using the instrument of knowledge. Any knowledge can be acquired only by using an instrument of knowledge. In Sanskrit the instrument of knowledge is called pramaanam. A very important technical word. **Pramaanam** means an instrument of knowledge. The one who uses the instrument

of knowledge is called **pramaathaa** and the knowledge that is generated, that is gnyaanam is known as pramaa and the object that is known is called **prameyam** – thus pramaathaa uses the pramaanam and acquires pramaa with regard to the prameyam. Without using an instrument of knowledge you cannot get knowledge.

For example – if I have to get the knowledge of the color of an object, I have no option other than using the instrument called the eyes. If I want to know what is the sound, I have to use the instrument of ears. Without using the eyes, Varna gnyaanam cannot take place. Without using the ears shabdha gnyaanam cannot take place, etc. and our scriptures have made an elaborate study on this pramaanam topic and they point out that there are five instruments of knowledge at our disposal. We have got five instruments of knowledge at our disposal and since these five instruments of knowledge are available for human beings, they are called paurusheya pramaanaani.

Paurusheya pramaanam means what – the instruments of knowledge available at the disposal of human beings. What are the five? I am not going to elaborately discuss. This is supposed to be introductory or summarizing topic. I will hint at them.

The **first one is called perception**. You get knowledge by using the fivefold sense organs – the eyes, ears, nose, tongue and the skin. And by perceiving through the sense organs you get knowledge. Perceptual knowledge. Therefore perception is instrument one.

The **second one is called inference**. In Sanskrit the first one is called **pratyaksham**. The **second one is called inference** or **anumaanam**. The **third** is called **postulate** in Sanskrit **arthaavatthi**, the **fourth** one is called **comparison**, in Sanskrit **upamaanam** and the **fifth** one is called **non cognition**. In Sanskrit **anubhalabdhhi**. You need not bother about the details. You just note this much. Hopefully at sometime I can dwell on them elaborately, note this much, pancha paurusheya pramaanaani.

And for all practical purposes we can reduce these five into two. Perception and inference. These five can be termed as two – for our practical purposes. Perception and inference are the two methods by which we acquire all knowledge. All sciences are functioning based on perception and inference.

Now we have to find out which pramaanam should I use for gaining a particular knowledge – especially self knowledge. And the shastra points out that the instrument that you make use of will depend upon the object that you want to know. It does not depend upon your fancy. The instrument of knowledge depends upon the object of knowledge and it does not depend on the will and fancy of the person. If I have to know the color of an object, I have no choice, I have to use only my eyes. I cannot say we are all free people, why should I obey somebody else, I will use my ears only to know the color. You cannot do that. It is not possible. Where you don't have freedom, may you have the courage to change. Where you have to change the instrument of knowledge be smart and use your eyes. Don't be arrogant or adamant. So we have to always say, gnyaanam is acquired by using the appropriate pramaanam. That appropriate pramaanam is very important. And here we want to gain self knowledge and I have to find out which instrument or pramaanam I should use and when I make an enquiry, I get into a snag. A big problem. And what is the problem.

All the five instruments at my disposal are extrovert instruments capable of studying only the objective world. All the instruments at our disposal are capable of only gaining the knowledge of the external world. The objective universe, none of these instruments is capable of studying the very subject behind these instruments. This is the intrinsic limitation of pancha pramaanaani. This is the intrinsic limitation of perception and inference and in fact this is the intrinsic limitation of science. Science never recognized this limitation before. Now only some scientists are acknowledging this intrinsic limitation of science and what is the intrinsic limitation – science can study only the objective universe, it can never study the students. Studying the students. Studying the subject, science cannot do.

So it is exactly like – our own eyes – the eyes can perceive everything in the creation, but unfortunately the eyes have got a peculiar limitation – what is that limitation – eyes cannot see what – themselves – because it is extrovert, it can never study itself.

Therefore the law is - subject is never subject to objectification. Subject is never available for objective study. Therefore eyes are incapable of seeing the eyes themselves. Similarly, I the other I, I cannot study myself. The eyes cannot study themselves, I cannot study myself. So self knowledge will be elusive for the human

beings and for all material science. Then is there a way out. There is way out. What is that way?

If I have to see my own, I have to learn to take the help of another external object, another external factor I introduce and what is that factor. I have to use a mirror to see my eye. I should be humble enough to accept that my eyes cannot directly see themselves and therefore I require the assistance of an external factor called the mirror and with the help of the mirror I can see my own eyes. Similarly all the paurusheya pramaanams are inadequate to give me self knowledge unless I introduce a sixth pramaanam or a sixth factor which will serve as a mirror for gaining self knowledge. I have to accept the necessity of a **sixth pramaana** which is not in my hands. Just as mirror I have to bring from outside the sixth pramaana must come from outside and that sixth pramaana is called shastra pramaana – the scriptural teaching otherwise called **shabdha pramaana**. And this **shastra pramaana or shabdha pramaana** is not already with me, it has to be brought from outside – like a mirror and therefore it is called **apaurusheya pramaana**.

Apaurusheya pramaana means not naturally available to the human beings but it has to be brought from outside. And this shastra pramaana has been gifted to us. Just as Bhagavan has given mirrors for seeing our own face, imagine mirrors are not there – eternally your beauty – assuming – eternally your beauty will not be available for you. What a tragedy. So Bhagavan has gifted you a mirror to enjoy your superficial beauty and Bhagavan has given you a scriptural mirror to enjoy your inner beauty. Local mirror for enjoying the outer beauty, the scriptural mirror for enjoying your inner beauty.

If you refuse to use the mirror who is going to be the loser. Nobody. And therefore comes the sixth pramaana, the shastra pramaana, the shabdha pramaana. The apaurusheya pramaana, using which alone we can get self knowledge.

And the next thing that we come to know is – even though the mirror is capable of showing you, your beautiful face, to enjoy the benefit, you should know how to use the mirror properly. So you should know which is the front side of the mirror, you should know which is the backside of the mirror. So anything will help you only if you know how to use it. We take things for granted. In the same way, shastram or scriptures can help you only if you study the scriptures properly and if you handle the scriptures properly you can see your beauty, you can get self knowledge.

And when I try to study the scriptures, use the scriptures myself, I get into another big problem. Because scriptures, unlike all other forms of literature, scriptures use a peculiar method to impart self knowledge. Because of the uniqueness of the subject matter, that is the Self, and because of the uniqueness of the knowledge the scriptures make use of a unique method. What is the uniqueness here? Normally whenever I read a book, what is my orientation. Normally all books deal with varieties of objects in the creation, places in the creation, people in the creation, books deal with various objects in the creation and therefore my orientation is – I should get information first and first information – FIR – first I should get the information and later I should convert that into direct experience by contacting the object. I read what is Niagara Falls, I get information and when I go actually and come face to face with that – I will get direct experience born of contact.

Therefore our orientation in any study is information, direct experience dichotomy. Any knowledge, when you get through it, it has two stages – information stage, direct experience stage. But when it comes the self-knowledge the problem is we do not have these two stages at all – because if you are talking about these two stages, what should be the first stage – I should get the information, then how will I get the direct experience. when I come in contact with the self, I should get direct experience, but unfortunately you will never come in contact with the self - because– because you are the Self – so therefore the information - direct experience dichotomy does not exist in self knowledge.

But we always study the scriptures with this orientation of – first book knowledge and then direct experience. First information then direct realization. So because of this orientation problem, we never know how to utilize the scripture properly and therefore we never get the self knowledge if we study the scriptures. Because in self knowledge, there is no information, there is no direct experience. These two stages are not there. Is self knowledge an information – no. Is self knowledge a direct experience, no. Then what is self knowledge. Self knowledge. Or if you want a different language, I would say self knowledge is freedom from self ignorance. That is all. And therefore scriptural study is different from studying other books and therefore scriptural study requires a different type of operation, a different type of method, which is called gnyaana yoga. And this gnyaana yoga consists of three fold exercise.

This gnyaana yoga consists of three fold exercise known as shravanam, mananam and nidhidhyaasanam. What are they? Shravanam means exposing myself to the scriptural teaching, handled by a competent guide. Because I said it is unlike the study of another objective literature. If you study the scriptures, you end up in information experience dichotomy – either you are trapped in information or you are eternally trapped in search of direct experience. Wild goose chase. Therefore if you should not be trapped in this, it should be handled by someone who knows how to expertly handle and remove the orientation of information / experience and give self knowledge removing self ignorance.

Imagine Karna's dialogue with Kunti. Kunti informs karma I have got six children, I know five of them. The Pandavas. He can never forget. Even if he sleeps, he will remember them. And therefore Karna asks Kunti, Oh Kunti I would like to know and meet the sixth son of Kunti. First I want information and thereafter direct contact. Now imagine Kunti says, tat twam asi. The sixth son happens to be yourself and imagine Karna says, now I have the information that I am the sixth son – Kunti please tell me, where can I meet the sixth son. How is it?. I have got the information that I am the sixth one, please tell me how can I directly meet. It doesn't exist. It is only removal of ignorance regarding the sixth son, there is no question of information-experience dichotomy in certain cases and therefore shravanam is – exposing myself to the systematic teaching or handling of the scriptures done by an expert guide and for a length of time. Because orientation breaking takes time. This is shravanam.

And this shravanam has to continue for a length of time during which time, no questions are allowed. We have to only get the comprehensive teaching from all angles. In all aspects in its totality and this process is called shravanam. Even if you are not able to accept a part of the teaching, even if you have got a doubt regarding a particular aspect of the teaching, you are allowed to keep aside those questions and doubts and listen with an open mind. You are free to disagree with the teacher, the teacher will not curse. If you do not accept what I say, I will curse you. Not like that. You are allowed to disagree. You are allowed to keep aside your questions and listen totally. Be patient, shravanam requires a lot of patience. Never come to a conclusion. Never be judgmental, never be critical.

Then come the second exercise called mananam. After comprehensively listening, after exposure to the teaching for a length of time, I bring out all my questions. And

generally the beauty of this teaching is by the time you complete the study systematically doubts will not be there. Generally. Because the scriptures themselves handle the possible questions. That is why it is in the form of a dialogue. Guru sishya samvaadha. The sishyaa will have the questions that you have. But even if you have got doubts, you are given full freedom to your rational mind, your logical mind, your scientific mind, your intellectual acumen, it is given full scope. Any blessed question you want you can ask. And the teacher is available to answer or to help the student in removing all kinds of doubts – because doubts are obstacles to knowledge. Therefore mananam removes all the obstacles – in the intellect and makes the knowledge into doubtless knowledge or conviction. **Nis samshayah gnyanam** – with regard to what. With regard to my essential nature. Superficial nature, everybody knows and I also know. With regard to my essential nature. My real nature, my higher nature.

So thus shravanam removes ignorance, mananam removes doubts or intellectual problems. And then comes the process called nidhidhyaasanam, which is the process of internalization or assimilation this knowledge and the removal of habitual behavior. So the present behaviour I have developed very, very gradually. It is a habit, it is a conditioning that I have and I have to decondition myself.

This process is called nidhidhyaasanam or assimilation because only when that habitual behaviour goes away, I get the full benefit of this knowledge. Otherwise it will be like the story.

It seems there was a barbers association. Association is there for everything, and these people wanted to celebrate their anniversary and they wanted to have a drama. And all the actors are of course barbers. A barbers association anniversary. And therefore they did the rehearsal very well. Rama, Sita, Dasaratha all of them. Then came the crucial day. So Dasaratha with all his ornaments – he is a king outside but inside he is a barber. So he is a king outside with all ornaments and Vishwamithra is another barber with all beard and moustach – rishi – remember – and therefore Vishwamithra has to come and ask for Rama to protect the yaaga. Then Vishwamithra enters and what should Dasaratha do. Come, please come, Sit. What do you want? What can I do? He has done the rehearsal very well alright. But in the hall there are so many people, thousands of people – and at the crucial moment, he said, Sit, Sit – cutting or shaving. Do you want hair cut – because remember he has so much hair, paathu, paathu, everytime in the barber's shop what does he say –

Welcome, sit – cutting or shaving?. So this is called inside-barber. Outside he is Dasaratha.

Similarly we have been samsaris, petty, bitter, ignorant people and that personality has influenced our responses, our goals, everything has been governed by our idea about ourselves. How you behave depends upon how you look at yourself. Every behavior depends upon yourself image. And as long as you have a miserable self image, your behavior will be miserable and even if guru transforms the self image, the old self image continues for a length of time and therefore we require some time in which we should allow the transformation to take place and that process is called niddidhyaasanam in which I keep in touch with shastram. Even though the study part is over, I keep in touch with the shastram or I keep in touch with the gnyaanis – wise people. Sat sanga, or shastra sanga I continue, because the association influences my personality. And not only I keep in touch with shastra I lead an alert life, monitoring my responses. And making sure that every response in every situation is governed by the new teaching and not governed by the old misunderstood personality.

This is called niddhidhyaasanam. Assimilation process. And assimilated knowledge alone nourishes me. Like assimilated food alone nourishes me. It is not the amount of food that I eat that matters, but the amount of food that I digest – that alone matters. That is why Swami Chinmayaananda puts it wonderfully –you have gone through ten Upanishads, wonderful. But how many Upanishads have gone through you. அது தான் important. Going through ten Upanishads is not important. Has one Upanishad gone through you. And therefore shraavanam, plus mananam plus nidhidhyaasanam is gnyaana yoga. And this gnyaana yoga will give self knowledge. Self knowledge will give moksha which means that I am free in the presence of things and free in the absence of things. In the presence of people, in the absence of people, in the presence of my life and even in death. And this is gnyaana yoga the subtlest form of sadhana.

And **you should remember that all the three yogas, the karma yoga, the upaasana yoga and gnyaana yoga are compulsory for all people.** As I said before, they are not given as optional yogas. Everybody requires to go through all of them and culmination is in self knowledge which gives me moksha. And if at all there is a person who comes to gnyaana yoga without karma yoga or upaasana

yoga, he cannot be successful. First. It is like directly going to MSc Mathematics without going to LKG, UKG, primary, secondary, all those things.

And if at all a person skips karma and upaasana and successfully gains gnyaanam, he must have gone through both of them in the past janma. But one thing – in the past janma or present janma, a person should go through all these yogas and if you study the ashrama scheme, you will find that the four ashramas are designed for the pursuit of these three yogas only. Even though these three are not airtight compartments, all the three – not that you finish one, you go to the next, it is not like that – there is a domination of one yoga at a particular stage of life.

In Brahmacharya ashrama it is primarily studying the theory. What is life, what is the goal, brahmacharya ashrama is study oriented and then the other three ashramas are meant for predominantly practicing the three yogas. Grhasthaashrama is karma yoga pradhaana, vanaprastha ashrama is upaasana yoga pradhaana and sanyaasa ashrama is gnyana yoga pradhaana. The three different infrastructures are presented for predominantly practicing these three yogas. Even if you do not go through these four ashramas physically you will have to make the appropriate modifications in your life style depending upon which yoga, you dominantly practice. And therefore adjust the infrastructure, follow the three yogas, gain knowledge and be free and feel a free person, either enjoy dharma, artha kaama presence or enjoy the absence of dharmarthakaama. This is the vision of all the scriptures primary as well as secondary. More in the next session.



“Bhakti is love – loving God, loving your own Self, and loving all beings. The small heart should become bigger and bigger and, eventually, totally expansive. A spark can become a forest fire.”

Bhakti-yoga means that the Lord is there, the devotee is there and the activity of exchange of love between the Lord and the devotee is there. Therefore the individuality of two persons is present in the Supreme Personality of Godhead and the individual person, otherwise there is no meaning to bhakti-yoga.

Bhagavad-gita 14.26, Purport, A.C. Bhaktivedanta Swami Prabhupada



8. BHAKTHI YOGA

Today I will deal with the topic of bhakthi. It is a very important topic found in the scriptures and a topic with various shades of meaning in different context and therefore often a confusing topic also. So we should clearly understand what bhakthi is. The word bhakthi is used in the scriptures in two different, meanings. One is bhakthi as a devotion towards God. Bhakthi as devotion towards God. And devotion is nothing but love directed towards a higher principle. So when love is directed towards some principle which we revere, which is sacred then that love is called devotion. Reverential love can be defined as devotion. We talk about maathru bhakthi, pithru bhakthi, because in our tradition we look upon the parents as superior, holy, deserving respect. Similarly guru bhakthi we talk about. Similarly desha bhakthi we talk about, similarly Ishwara bhakthi. Therefore in general bhakthi is towards a higher principle. Especially love towards God.

Now this love has been very elaborately analyzed in our scriptures both in its general form as love and also in its specific form as love of God. Love in general and love of God in particular both have been analyzed.

Scriptures point out that all forms of love that a human being entertains is directed towards only three things. All forms of love can be directed only towards three things. The first is – whatever goals we want to accomplish in life, whatever ends that we want to accomplish – all are ends that we love and it is because that we love them, we want to acquire them, accomplish them. So I will call it love towards various ends or various goals. **End love.** Not end of love. **Love of end.** O.k. end love is love of the ends that we want to accomplish, and later we find that to accomplish the ends, we have to use various means.

Only through means we can accomplish the ends and since the means are useful to accomplish the ends, we begin to love the means also. Why – because it is useful to accomplish the end and therefore the second direction of our love is – love of the means. I will call it means love. So means love and end love.

And then the third thing – that the object of love is – love of oneself. Love of oneself. Everyone loves himself or herself. I will call itself love. Therefore all forms of

love are only of three categories. Means love, end love and self love. This is love in general.

We will leave out God for now. We will discuss love in general first. And then the scriptures point out that there is a gradation in the intensity of love – in the three forms of love. What is the gradation. Love of the means is the least in its intensity. Love of the ends is mediocre. Madhyama. And love of oneself is the highest form of love wherein the love has got the highest intensity. What is the reason. Reason is simple. The love of the means is not for the sake of means itself. Nobody loves the means for the sake of the means, people love the means only for the sake of the ends. And once the end is accomplished, then the attitude towards the means is completely different. In fact after accomplishing the end, the means is often not loved. In fact often we see in the world rich people are loved more than the poor people. Why are there so many lovers of rich people. Because they are the means for the end called wealth. And as long as the end called wealth can be accomplished through the rich people, they are loved. The moment money goes from them, thereafter that person is not loved. We often hear stories that elderly rich people are very sincerely served by family members. And you know what is the sincerity. Often, we don't generalize, often the sincerity is that they can inherit or get the wealth and suppose the elderly person gives off all his money before death itself, then often the tragedy is – after getting all the money, the old person is deserted and that is why – after going through that experience, this pathetic person advises other old friends – never give money to the next generation until your death.

यावद्वित्तोपार्जनसक्तःस्तावन्निजपरिवारोरक्तः।

पश्चाज्जीवतिजर्जरदेहेवार्ताकोऽपि न पृच्छतिगेहे ॥

**Yāvadvittopārjana saktah stāvannija parivāro raktah
Paschājjīvati jarjara dehe vārtām ko'pi na pṛcchati gehe**

Most of the time, love for people is purely love as a means to accomplish the end and often money is the end. And therefore love for the end is superior to love for the means. If means is dear to you, end is dearer to you.

Now between love for the end and love for oneself – which love is superior. If you logically analyze, I love various ends not for the sake of the end itself, I love various ends hoping that they will give me comfort, security and happiness. It is for my benefit. It is for my comfort, my security, my happiness, I love various ends. The

moment I see that particular end does not give me joy, then the end is either changed or even after accomplishing the end, it is disposed off.

And that is why nowadays, even people who have been married for some time, they live for some time, the husband or wife or the spouse was the “end” for years together, they planned and got married and that person was the end, and they lived together for some time and thereafter they say – your presence is not comfortable to me, my presence is not comfortable to you, so therefore let us get separated. So now whom do we love more.

आत्मनस्तु कामाय सर्वं प्रियं भवति । न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति ।

ātmanastu kāmāya sarvaṃ priyaṃ bhavati. na vā are patyuh kāmāya patiḥ priyo bhavati, ātmanastu kāmāya patiḥ priyo bhavati |

– the Upanishad says nobody loves the husband for husband's sake, everybody loves the husband for one's own sake. Nobody loves the wife – rendayum solli yaanume. Nobody loves the wife for the wife's sake, otherwise I will be partial, not only that – Upanishad also is not partial.

न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।

na vā arē jāyāyai kāmāya jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati | na vā arē pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti, ātmanastu kāmāya putrāḥ priyā bhavanti | na vā arē sarvasya kāmāya sarvaṃ priyaṃ bhavati, ātmanastu kāmāya sarvaṃ priyaṃ bhavati |

That is why Dayananda swamiji beautifully says, I love you and then he says I allow you to go anywhere. It means Get lost. Therefore **no-end is loved for ends sake. Everything is loved for one's own sake only.** Therefore if we have to grade – means love is called mandha, end-love is called madhyama and self-love is called uthama. Because that is the highest in intensity. This is the general principle regarding human love.

Now let us apply this in the field of God. If we have got bhakthi or if a person loves God, what will be the intensity of that love. The scriptures point out that the

intensity of love depends upon how you look upon God. Because different people look at God in different ways. The way you look upon God will determine the intensity of love.

Majority of people look upon God only as the means for various worldly ends. If I go to this temple, if I worship this God, then I will be able to accomplish this end and we have got various worldly ends and to accomplish them God is used as the means and as long as you look upon God as a means, what is the intensity of love – it is called mandha bhakthi. And that is why people get angry with God also. Last week only one lady came to me and said, I am angry with God. I asked him to get my daughter married but he didn't accomplish that and therefore I have stopped worshipping him and I have thrown all my prayer books into waste paper basket. And swamiji note, I did not hand over to the wastepaper man. That is a decent way of disposal. I was so angry that I did not even give it to the paper man, I dumped into waste paper basket. So much anger. Why? Because it is a conditional love and once the condition is fulfilled, I love, if the condition is not fulfilled I allow God to go, I reject. Therefore such a bhakthi is called mandha bhakthi.

And this is a majority. And then the next set of people – that are rare, who look upon God not as a means for various ends, they are mature enough, their understanding of God is clearer enough that they are able to choose God as the end of life. End of life nna as the goal of life. Because they know God represents security. God represents peace and God represents happiness. Once I understand God as the symbolic representation of peace, love and happiness, then I know that everyone in life is seeking security and happiness. Peace alone. And once I know God represents peace, I know that God is the end of my life. And naturally my love of God is - as the end - and therefore it is more intense than the previous one. Because it is end love. Therefore this bhakthi is called madhyama bhakthi.

And now we can extend this further and find out what will be uthama bhakthi. What should be uthama bhakthi. That is the **third rarer form of love** which is the most intense form of love in which I **look upon God not as the means or not even as the end, but God as non different from myself**. Soham asmi. **Soham asmi**. Soham asmi means what – that Lord is essentially not different from me and therefore the Lord and the self being identical God love will become equal to what – self love and since self love is the most intense love, that form of love is called uthama bhakthi. For

mandha bhaktha, God is dear, for madhyama bhaktha, God is dearer and for uthama bhaktha God is dearest.

Krishna beautifully elaborates this in the 7th chapter of the Gita and the 12th chapter of the Gita. What is bhakthi? Love of God in the form of mandha, madhyama and uthama roopa. This is the **first meaning** of the word bhakthi.

Now we will come to the **second meaning** of the word bhakthi. The second meaning is bhakthi as a course of discipline to accomplish the spiritual goal. The ultimate goal of liberation. Bhakthi is a course of discipline meant to accomplish the highest goal of life namely moksha or freedom and to convey this idea of bhakthi as a course of discipline, generally the word yoga is added.

So when bhakthi means a course of discipline, we use the word bhakthi yoga meant for accomplishing the goal. In the Bhagavad Gita, Krishna says,

मां च योऽव्यभिचारेण भक्तियोगेन सेवते |
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ||१४.२६ ||
mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyaitān
brahma-bhūyāya kalpate

And the 12th chapter of the Gita is titled bhakthi yoga itself. Therefore the suffix yoga indicates bhakthi as a course of discipline.

Now the next question is - what is bhakthi yoga. What course of discipline is indicated by the word bhakthi yoga. If you remember our previous talks, we have dealt with the three fold course of discipline for attaining the purusha artha or human goals and while talking about the three fold course of discipline we talked about karma yoga, one level, upaasana yoga and then gnyaana yoga. We never talked about bhakthi yoga. So the question is – we know what is karma yoga, I hope you remember, we know what is upaasana yoga, we know what is gnyaana yoga, but what do you mean by bhakthi yoga as a course of discipline. Is it a fourth yoga. Our answer is bhakthi yoga is not an exclusive course of discipline at all. It is not an exclusive or separate course of discipline – different from karma yoga, upaasana yoga and gnyaana yoga – but **bhakthi yoga is the name of the entire group of**

discipline consisting of all the three. It is not a fourth one, but it is the name of the entire three fold course of discipline, known as karma yoga, upaasana yoga and gnyaana yoga.

If you want you can say, the first stage of bhakthi yoga is karma yoga. The second stage of bhakthi yoga is upaasana yoga and the final stage of bhakthi yoga is gnyaana yoga. Thus karma yoga roopa bhakthi yoga, upaasana yoga roopa bhakthi yoga and gnyaana yoga roopa bhakthi yoga – roopa means in the form of – it is one consisting of all the three. So karma yoga plus upaasana yoga plus gnyaana yoga is bhakthi yoga.

Then the next question is why do you call all these three commonly as bhakthi yoga. How come bhakthi yoga is the common name of all these three. Why don't you treat it as a separate fourth yoga. For that the answer is – bhakthi yoga is the common name for all the three because bhakthi is the common atmosphere in which all these three yogas are practiced. It is not that bhakthi is separately practiced at a separate time, but karma yoga has to be imbued with bhakthi, upaasana yoga should be soaked in bhakthi and gnyaana yoga must float in the syrup of bhakthi. Like rasgulla or something.

Because if you remember these three yogas, I had pointed out before, that in karma yoga – the attitude that one enjoys is dedicating all actions to the Lord and accepting without resistance all the consequences of my stupid or intelligent actions. So how can there be karma yoga without eshwaraaarpanna bhaavana and prasaada bhaavana. Therefore a karma yogi should necessarily have bhakthi. When. All the time. Because every action is dedicated to the Lord –

यत् करोषि यद् अश्नासि | यज् जुहोषि ददासि यत् |
यत् तपस्यसि कौंतेय | तत् कुरुष्व मद्-अर्पणम् | |

**yat karoṣi yad aśnāsi | yaj juhoṣi dadāsi yat |
yat tapasyasi kauṁteya | tat kuruṣva mad-arpaṇam | |**

And what about upaasana yoga. In upaasana yoga, I have to meditate upon the Lord for developing mental discipline and integration. How can I meditate upon God if I don't have bhakthi. Maanasa pooja I mentioned, maanasa paraayana I

mentioned, maanasa japaa I mentioned as part of upaasana. So therefore upaasana yoga also must take place in the atmosphere of bhakthi only.

Then what about gnyaana yoga. Gnyaana yoga also involves bhakthi. Before any study of scriptures we start with sahanaa vavathu or aabyaayanthu mamaamgaani – some prayer or the other we chant and we end with prayer. And not only that in gnyaana yoga, we are enquiring into our own real nature, discovering the identity of our real nature with the nature of the God.

Therefore self realization or discovery is nothing but God discovery. Therefore gnyaana yoga involves self discovery, which is none other than God discovery. And therefore gnyaana yoga also involves bhakthi. Therefore at no time, this person is away from bhakthi. Therefore all the three yogas put together is called bhakthi yoga.

So this is the second meaning of bhakthi. So what is the first meaning. First he has love of God in the form of mandha bhakthi, madhyama bhakthi and uthama bhakthi. Next I said bhakthi means a course of discipline to attain the spiritual goal consisting of karma yoga, upaasana yoga and gnyaana yoga.

Now I would like to include one more topic in this context. Because when we talk about bhakthi it is love or devotion towards God and without understanding the principle of God how can we discuss the topic of devotion. Because integral part of love is the object of love. In fact you cannot develop love towards anyone without understanding what that one is. How can I love an unknown thing. How can I love an unknown person. That is why nowadays when they talk of love, they say that we want to move with that person and decide whether I can love or not. And they decide they can love and so get married and then decide that they cannot love. Because half understanding produces love and after marriage you understand more and therefore you lose whatever you had. When somebody said, you don't understand and that is why you are not able to love and this person says I understand and that is why I am not able to love. So therefore I cannot talk of love of God without knowledge or understanding and that is why gnyaanam – gnyaanam of God becomes a necessity.

Therefore briefly we will discuss, what is God, who is the object of your love. Scriptures give three definitions for God depending upon the maturity of the seeker and the intellectual caliber of the seeker. Scriptures are very, very practical. You

have to talk in a understandable language. Has to communicate. So we will see the three levels of definitions directed towards the three levels of people.

The **first definition for the beginner** is – **God is the creator of the world**. In sanskrit, **jagat kartaa eshwara**. And we present the simple and easily understandable reasoning. What is that. Any well designed product, any purposeful well designed product must have an intelligent being behind it to design it. And the more well designed it is, the more you appreciate the designing intelligence. And new, new products are coming and each time, a new, new design, so that you will be trapped and you will buy. And they will see which will suit your practical utility. So if the ordinary products require an intelligent being behind its creation, what to talk of this most wonderful universe which is well designed and very purposeful. Some persons designed a weed – weed is a useless plant. A person defined weed as – weed is a plant whose purpose is not yet discovered. It is not useless but we have not yet discovered its purpose. Because **nothing is purposeless in the creation and if this creation is purposeful and well designed there must be an intelligent creator behind it and that intelligent creator, jagat karta is eshwara**. And once I define eshwara as jagat karta you will visualize God as a person, because we are used to intelligent beings as human beings or personal and therefore we imagine a very very intelligent God who is omniscient and who is omnipotent and since we don't see him around, safely place him above the clouds. He is also safe, we are also safe. So therefore put him there. Let it be he or she. Ladies don't get angry. We have got both. So this is called Lord as a creator, as a personal God, with a special form. As Rama, Krishna, Vishnu, Shiva, etc. is the personal God as creator. I will call this God, eka roopa eshwara. With a specific form. What type of dress he wears, how many feet are there, how many hands are there. Generally hands are more, feet are two only. How many heads are there. Pancha mukha, shanmukha – chathurmukha etc. this is for the beginner intellect.

And once you have grown up sufficiently and you are capable of thinking further, the scriptures present the next level of eshwara. What is that? God is the cause of the world **jagat kaaranam eshwara**. Slight change. முன்னாடிஎன்ன சொன்னோம்? **Jagat karta eshwara**. Creator. Now we say jagat kaaranam eshwara. The cause. How do we introduce that. It is like this. Suppose I understand God as the creator of the world, invariably the question comes what is the raw material out of which the world is created. Because any creator can create something only out of the raw material. The carpenter requires wood as the raw material, gold smith requires gold, builder

requires, mortar, bricks, cement, iron, plastic everything. Therefore without raw material nothing can be created. If I understand God as the creator of the whole universe, what was the raw material. Nothing else is available because before the creation of the world what was there. God alone was there, none else. Even space was not available what to talk of things. तस्माद्वा एतस्मादात्मन आकाशः संभूत तasmādbā ētasmādātmana ākāśaḥ **sambhūta** – that is why scientists say, before big bang we cannot even conceive of time and space. We can talk about them after big bang. But not before. Therefore even before the creation of time and space and objects, when God alone was there, where is the raw material. So scriptures point out that God himself happens to be the very material also out of which the world is made and therefore we say God is the kaaranam – the very material out of which the world is created. And they give the example also. यथोर्णनाभिः सृजते गृह्णते yathōrṇanābhiḥ sṛjatē gṛhṇatē – just as a spider finds the material for its web out of itself. What an observation, we only criticize the spider. It is a beautiful example useful for the Upanishads, so spider is useful for Vedanta. It doesn't take raw material from anywhere. Unlike a bird or ant or human being it finds in itself. Similarly God is the material cause of the universe. And from this the scriptures extend that the raw material alone becomes the product manifold product and since God is the raw material, God alone has become the universe. Therefore the whole universe is nothing but God alone. So where is God. The whole universe is God. And since the whole universe is God, every form that I see is the form of God and therefore God doesn't have one form but all forms are Gods forms. So he is no more a personal God – he is universal God. He is no more eka roopa eshwara but he is aneka roopa eshwara or vishwaroopa eshwara. And to have the darshan of God I need not go up, he is available everywhere.

असौ यस् ताम्रोऽरुणऽउत्त बभ्रुः सुमङ्गलः ।

ये चैनम् रुद्राऽअभितो दिक्षु श्रिताः सहस्रशो वैषाम् हेडऽईमहे ॥

asau yas tāmrō : ' aruṇa : ' uta babhruḥ sumaṅgalaḥ |

yē cainaṁ rudrā : ' abhitō dikṣu śritāḥ sahasraśō vaiṣāṁ hēḍa : ' īmahē ||

– in Rudram Lord Shiva is worshipped as the rising sun with golden taamrah, arunah, babruh sumangala – all the different hues of the sun are the complexion of the Lord. So this is the second definition. First I say God created the world and then I say God has become the world.

Then once you are ready for the next level, then the scriptures give the third definition. **Jagat karta definition one, jagat kaaranam – definition two. What is the third one. Jagat adhistaanam eshwara.** Jagat adhistaanam eshwara is the third definition. This is the highest and toughest and this is the culmination.

In this we say, God did not become the world because if I say God has become everything you will immediately ask – swamiji – all the ugly things in creation – all the diseases in the creation, all the criminals in the creation – are they also God. Suppose I say yes, as such devotion is weak, already we have weak devotion and if I say all these are also God including the mosquito which is chasing you, your bhakthi will go. How can I accept bad also as God, and if God is everything that will be my conclusion. If such a question comes then you are ready for the third definition. **God does not become the world, God appears as the world with different forms not affected by any form in which he appears.** GOD APPEARS AS THE WORLD IN VARIETIES OF FORMS, NOT AFFECTED BY THE FORMS IN WHICH HE APPEARS. TO PUT IT DIFFERENTLY **GOD IS THE VERY SUBSTRATUM OF ALL THE FORMS WHICH HE TRANSCENDS.** God is the substratum of all the forms or the entire creation which he transcends. God is the ultimate substratum. God is the ultimate reality, God is the ultimate stuff behind the creation but not affected by them. This is jagat adhistaana eshwara.

And since God transcends all the superficial forms of creation, since God transcends all the superficial forms of creation, no particular form belongs to God. Since God transcends all the forms, no particular form belongs to God and therefore that God is that adhistaana eshwara is aroopa eshwara. Aroopa eshwara means what. Formless. Now what are the three levels. We will consolidate. In Sanskrit – GOD IS JAGAT KARTA, JAGAT KAARANAM, JAGAT ADHISHTAANAM. In English **GOD CREATES THE WORLD, FIRST STAGE OF UNDERSTANDING, GOD BECOMES THE WORLD - SECOND STAGE OF UNDERSTANDING. GOD APPEARS AS THE WORLD, THIRD STAGE OF UNDERSTANDING.** God has one form. **Eka roopa** is **first stage** of understanding, **aneka roopa** is the **second stage** of understanding and **aroopa** is the **final stage** of understanding.

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य
तन्मृत्युमुखात् प्रमुच्यते ॥१५॥ aśabdamasparśamarupamavyayaṁ tathā:'rasaṁ
nityamagandhavacca yat| + anādyanantaṁ mahata: paraṁ dhruvaṁ nicāyya
tanmṛtyumukhāt pramucyate ||15|| Katha.

anyathra dharmaadh anyathraa adharmaadh – it transcends good and bad. Beautiful and ugly. It transcends all of them. So we have to understand all the three levels of God gradually and when I am at the initial stage, I have got eka roopa bhakthi, in the middle stage my bhakthi is aneka roopa bhakthi and when I reach the final stage, my bhakthi is what – aroopa bhakthi. And remember when I talk about the three stages gradually, the latter one does not displace the former one. It is only of a different dimension – the one who has come to aroopa bhakthi, he has not lost eka roopa and aneka roopa. Aroopa bhakthi includes the other two. That is why - the greatest advaitins who talked about formless God they could happily worship God with any particular form also – they could happily appreciate Lord as the beautiful nature also and they could transcend both of them and arrive at the formless also.

So the higher one does not displace the lower one, it only adds another dimension. Just as Einsteinian physics does not displace Newtonian physics – both are valid in their own level. It is only a different dimension. So this is the understanding of God that develops in the mind of a seeker as he studies the scriptures. To consolidate the whole thing, I have talked about nine forms of bhakthi till now.

- First three is mandha bhakthi, madhyama bhakthi and uthama bhakthi, where in bhakthi is love of God. So bhaavana drishtyaa bhakthi thrayam.
- Then I talked about karma yoga roopa bhakthi, upaasanayoga roopa bhakthi and gnyaanayoga roopa bhakthi – where bhakthi is from the standpoint of saadhana drishtyaa bhakthi thrayam.
- Then I talked about eka roopa bhakthi, aneka roopa bhakthi and aroopa bhakthi, depending upon my understanding of God.

Devathaa drishtyaa bhakthi thrayam. So bhaavana drishtyaa, saadhana drishtyaa and devathaa drishtyaa. The word bhakthi is used in all these meanings and therefore any time we talk about bhakthi, you should understand the context and grasp the meaning.

And it is a very important topic in the scriptures. With this I conclude the topic of bhakthi.

Preparation for

Self-Enquiry

*To enquire
Who am I ?
is the only remedy
for all the ills
of the world.*

Talks with Ramana Maharshi

“THREE-STEP” SELF-ENQUIRY To Expose the I-Thought Hypnotist



4 Ds of Sadhana Chatustayam

Viveka

Discrimination

Vairagyam

Dispassion

Mumukshuthvam

Desire

Shatka Sampathi

Discipline

8. PREPARATION FOR SELF ENQUIRY

I started this series of lectures as the summary of Tatvabodha and some of you might have looked into the text book of Tatvabodha and you might have found that all these topics that I discussed until now are not at all there in Tatvabodha. I started as Tatvabodha summary and all the topics that I have discussed till now are not there and you may be wondering why. The text book Tatvabodha assumes that a student of Tatvabodha knows all the topics that I have already discussed. They are all taken for granted in this particular book. In fact they are implicitly contained in Tatvabodha. They are not explicit but they are there and therefore I thought I will give you an idea of all these eight topics that I discussed till now. Now that you are familiar with these topics I propose to enter into the Tatvabodha summary proper.

And Tatvabodha is a book which primarily focuses on gnyaana yoga spiritual discipline. Previously we had seen karma yoga as a form of spiritual disciple, then we discussed upaasana yoga and then we discussed gnyaana yoga – of these three forms of disciplines, spiritual disciplines, Tatvabodha book concentrates on gnyaana yoga part of the discipline otherwise known as self-enquiry. Unlike the Bhagavad Gita, the Bhagavad Gita is a complete and comprehensive text book for it deals with karma yoga, upaasana yoga and gnyaana yoga and therefore it is complete. Whereas Tatvabodha does not deal with karma yoga and upaasana at all. It focuses on gnyaana yoga.

And this book is generally studied because it presents the method of self enquiry – in a systematic and comprehensive form. Both are important. In a very systematic method and comprehensive method, it presents self enquiry which leads to self knowledge or self discovery. Therefore self enquiry leading to self discovery is the subject matter of Tatvabodha.

And not only it deals with self enquiry, like many other spiritual textbooks, by the way of enquiry, it introduces all these technical terms required for conducting self enquiry. Because you know any particular science has its own technical terms, in Sanskrit it is called paribaashaa shabdah. Jargons. In English we say jargons. Just as there are technical terms in medicine, in law, in science, in dance, in music, in cricket – that is why – when they give cricket commentary in Tamil, it seems one

person translated – this particular fielder is standing in payithiyakaara pulli silly point. So silly means payithiyam, point means pulli. So silly point means payithiakara point. So you cannot translate certain words, they are jargons. It is a jargon in cricket. So thus any science has got – no ball – how will you translate no ball. you know what is ku mu ka – lbw – leg before wicket. So means the three stumps. ക്രമ out. It is all difficult. Better you say – lbw. The problem is if you use those words, you won't have much Tamil to use at all. Anyway you require technical terms for any science including self enquiry. Gnyaana yoga.

And in Tatvabhodha all these technical terms are very systematically and comprehensively presented. And each one is beautifully defined also. Thus Tatvabhodha serves two purposes –

- one is it gives you the method of enquiry leading to knowledge and
- secondly it introduces technical terms or terminologies.

And I don't propose to do the entire text line by line, as I said, I want to summarize the text and present all the important topics contained in the text so that you will be familiar with both and more importantly with the technical terms so that if you study any scriptural book you will be able to understand better. This book Tatvabhodha is written by Shankaracharya. And some people say it is written by Adi Shankaracharya himself and there are some other people who say it is not Adi Shankaracharya but one of the Shankaracharyas coming in the parampara. Because in our tradition, any Shankaracharya coming in that parampara is also called Shankaracharya only. But we don't bother whether it is Adi Shankaracharya or a later Shankaracharya it is written by a great acharya. It is a small book in prose form. Some of the scriptural texts are in metrical form. Poetry, like the bhagavad Gita – in metrical form. It can be chanted. But Tatvabhodha is in prose form, except for the beginning and end. It begins with a verse which is prayer and also it ends with another verse which is in the form of giving the benefit of this study. So except the first and last portion the entire text book is in prose form.

Now having known this much about Tatvabhodha, we will enter into the first topic of Tatvabhodha. The text book begins with the qualifications required for self enquiry.

What are the preparatory qualifications or preparatory disciplines required for self enquiry? This is the first topic. And this also you must understand well because the study of any science presupposes the appropriate qualification. So if you want to study for post graduation, you must be a graduate. If you want to do a doctoral thesis, you must have a post graduation qualification and in some of the institutions, you have to go through entrance examinations also. Even in sports we have qualifying rounds. In short without appropriate qualification, you cannot enter into any field. It is true of self enquiry also.

And this qualification is presented as sadhana chatushtayam. Chatushtayam means four fold. Sadhanam mean qualification. Preparatory disciplines. Therefore sadhana chatushtayam means fourfold qualifications. Or four fold preparatory disciplines. Now we will deal with this topic today. Today's topic is sadhana chatushtayam.

The four qualifications mentioned are – first I will give you in Sanskrit. And then the English version.

- viveka,
- vairagyam,
- mumukshuthwam and
- shatga sampathi.

Vivekah, vairagyam, mumukshuthwam and shadga sampathi. In English, viveka can be translated as discrimination, vairagyam can be translated as dispassion, then mumukshadwam can be translated as desire and shadga sampathi can be translated as discipline. So discrimination, dispassion, desire and discipline. All the four begins with the letter D. So it is easier for you to remember. Four Ds is the sadhana chatushtayam. Now we will understand each one clearly.

The **first** one is **discrimination**. Here we use the word discrimination not in a negative sense. Because generally in the news paper we are used to the word discrimination – racial discrimination, in England, in America, gender discrimination all over the world. Ladies are fighting. Caste discrimination. So there the word discrimination is used to mean partiality. Favoritism etc. But in scriptural jargon, the word discrimination is not in the negative sense – here it means the sense of

judgment. Right judgment, right understanding, discernment – is called discrimination.

Now the question is – discrimination or separation between what and what. Because always discrimination involves two. So what are the two kept in mind. Tatvabhodha defines – **nithya-anithya vasthu viveka**. **Understanding of what is anithyam or impermanent and understanding of what is nithyam permanent. Therefore differentiation of the impermanent and permanent and differentiation of the eternal and ephemeral is called viveka**. How are we to understand this. If you look at the universe, we discover one fact – that the whole world or creation exists within time space frame. The whole universe exists within the field of time and space and therefore no object in the creation is beyond time and space and therefore everything is subject to the onslaught of time. Kaalaah kreedathi gachchathi aayuh. And what do you mean by onslaught of time. Every object is attacked by time means every object is subject to birth and consequently subject to death also.

And since I do not experience anything beyond time, I can say the whole creation is impermanent or ephemeral or perishable in nature. So thus perishability, fragility is the intrinsic nature of the entire creation, consisting of things, consisting of beings and consisting of situations and consisting of relationships. There is no permanent object, there is no permanent person and there is no permanent situation and above all there is no permanent relationship. And since the whole world is perishable, it can never give me lasting security or support. Nothing in the world, or the entire world cannot give me lasting security or support and therefore if I am going to expect lasting security or support from the world, my expectations are not going to be fulfilled. Disappointment will be result and therefore right judgement is - never depend on the world, never rely upon the world for lasting security and support. The world cannot give it and in short anithya vasthu cannot give it. That does not mean the world is useless. That does not mean the world should be rejected. We don't say that. World can give a lot of things and certainly you can use the world for a lot of things. World can give you entertainment – music – music season – go for kutcheri after kutcheri – who says no. It can give you entertainment, it can give you education, it can give you opportunity for service, it can give you opportunity for growth, for all these things, world is very useful. Entertainment education, opportunity for service, opportunity for growth – for all these things the world is

very, very useful. But when it comes to lasting security and support, leaning on the world is risky.

And that is why I give the example – you must remember – of the cardboard chair. So you have got a beautiful chair made of cardboard. Well designed, well decorated, so beautiful – you can use it in your show case or anywhere else, you can do everything with that – except one thing. What is that. Don't sit on that. Other than that you can do anything. You need not destroy – put it to appropriate use. Therefore the first wisdom is – the whole world is like a cardboard chair. Don't lean. Use it. But don't lean on it. This wisdom is with regard to anithya vasthu. And if I want to lean on something, if I want lasting support and security, I should turn towards nithya vasthu and nithya vasthu alone. And that nithya vasthu means – permanent thing, eternal thing.

In Tatvabhodha language it is called Brahman. In religious language, in puranic language it is called God. Therefore the first lesson is God alone can give permanent security and support. World can give entertainment, education and opportunity. This understanding is called nithya-anithya vasthu viveka.

Then the **second** qualification is called **vairagyam**. Vairagyam means what. Dispassion. What do you mean by passion. Passion is clinging to the world for security and support. Clinging to the world for security and support, psychological leaning on the world for security and support is called passion. Using the world for entertainment is not passion. Using the world for education is not passion. Using the world for serving is not passion. But leaning on the world for security and support especially psychological support is called passion – and having understood that the world cannot be relied upon for security and support, gradually withdrawing from this world or stopping leaning on the world for security and support is called dispassion. Not running away from the world – not rejecting the world but psychologically when I need security and support, I change the channel. I have got both channels. World channel and God channel. Entertainment, education use this channel, security and support change the channel. This changing of the channel when I need security and support is called dispassion. Weaning myself away from the world. Which is born out of what. Out of discrimination. Born out of understanding. Just like having two chairs. One is made of teak wood. Because this person is 95 kgs. So therefore even plastic doubtful. Therefore one is made

teakwood and another is made of cardboard. Use one for decoration, using the other for sitting. Therefore use world and use God appropriately. This is dispassion.

Then the **third** qualification is called **desire. Mumukshuthwam**. Desire for what. Mumukshuthwam means desire for freedom. Freedom from what. Freedom from the problems caused by depending upon the world. Freedom from the problems caused by world dependence, anithya vasthu leaning. World dependence causes lot of psychological problem. First psychological problem is insecurity because I am worried that whatever I depend upon will give way. And especially if it involves people, there is a constant worry of rejection. So people who liked me will they continue to like me permanently. Doubtful. And if it is a love marriage you had it. Because you are never sure whether the love will continue and a marriage which is based on fluctuating love will have what kind of future. You can imagine. And therefore insecurity with regard to family and insecurity with regard to everything else. Basic problem will be insecurity worry, fear, frustration, disappointment, anger, hatred, and in fact all psychological problems are caused by depending on the undependable. Relying on the unreliable. It is not the mistake of anithya vasthu, it is my mistake that I expected permanence out of the impermanent. Wrong expectation is the problem. Expecting permanence out of the impermanent. And the problems caused by such wrong expectation wrong dependence is called samsara. Problems caused by wrong expectation, wrong dependence is called samsara. Mumukshuthwam means strong desire to be free from this samsara. If this desire is not there, a person will travel from one impermanent thing to another impermanent thing. And again cheated and frustrated and from that to another impermanent thing. He will be only going from

kṛtī-maho-dadhau patana-kāraṇam

phalam-aśāśvatam gati-nirodhakam

So here this person wants to get out of this mess. This is called desire for freedom. Mumukshuthwam in Sanskrit.

Then the **fourth** qualification is called **discipline**. In Sanskrit – shatka sampathihi. Shatka means six-fold, therefore shatka sampathi means six fold inner discipline. Personal discipline. Self management. Before trying to manage others. The family, the company, the nation, all later. Self management.

The six disciplines are enumerated and they are:

- **shama, first** one - shamah means tranquility and mastery of the mind. Tranquility and mastery of the mind is the first inner discipline, mind control in simple language.
- The **second** one is **dhamah**. It is the tranquility and mastery of the sense organs. Sensory discipline or sense control.
- The **third** one is called **uparamah** – which means reduction of extrovert activities. So that one will get some quality time for self enquiry. Because we require time and that too what type of time. Quality time. By quality time, what I mean is – you need not repeatedly look into the watch that means you have got the next job. So keeping one leg outside, listening to Vedanta. It will not work. Relax, stress free pursuit. So uparamah means finding quality time or reduction of extroverted pursuit. Withdrawal is called uparamah.
- Then the **fourth** one is called **thithiksha**. Thithiksha means mental toughness. Toughness to withstand all forms of challenges in life. To face all types of experiences in life. Psychological immunity in ups and downs. This is called thithiksha, forbearance, inner strength, etc. Thithiksha is an important word and it has got so many shades of meaning, you can take one meaning in this context. Inner strength.
- Then the **fifth** one is called **shraddha**. Shraddha means faith in the scriptures and also the guru, the acharya who helps in the study of the scriptures. And by faith, what we mean is not blind faith, but an open mindedness, until I understand things clearly. So a non critical approach. A non critical open minded approach, giving the benefit of doubt to the teacher or the scriptures until I understand. That humility. Shraddha involves freedom from intellectual arrogance. Intellectual arrogance is a very big obstacle for scriptural study. Freedom from intellectual arrogance is shraddha.
- and **finally samaadhaanam**. Samadhaanam means focusing capacity. The capacity to focus on the goal that I have undertaken. If it is listening to a talk,

my mind must be focused on that at least for one hour. So concentration you can say, focusing you can say. So these are the six fold disciplines. And all six fold discipline together making one qualification. And all these four put together is called sadhana chatushtayam and this is the pre requisite for self enquiry.

And Tatvabhodha begins with this statement only. **Sadhana chatushtaya sampanna adhikaarinaam.** The one who has got these four – at least some 10%-15%, 100% ~~not~~ necessary - at least some amount of sadhana chatushtayam – the one who has got, is called adhikaari. And he or she alone can fully benefit from self enquiry. For others it will appear irrelevant. It will appear waste of time. Or it will merely be an academic exercise. Therefore this is required.

Now the author of this text, he points out that sadhana chatushtayam is required but he never says, how to acquire them. That is why I said, he takes many things for granted. Because naturally if he says the four fold qualifications are required, I will look into myself and if I find that I am anadhikaari – what am I supposed to do to become an adhikaari. At least where the tutorial college is available, I should know. So for that we have to find our answer. The methods are the following.

The **first three qualifications – discrimination, dispassion and desire – these three are acquired and nourished by karma yoga**, discipline. Karma yoga is the most important discipline, meant for acquiring the first three qualifications. And you should not ask me what is karma yoga and that is the reason, in my preliminary lectures, I took care of that. So that I can happily say karma yoga, hoping that your eyebrows won't be raised.

Then comes the fourth qualification called shamaadhi shatka sampathi – the fourth qualification is acquired through upaasana yoga, so karma yoga and upaasana yoga together will give saadhana chatushtaya sampathi. Which is preparation for gnyaana yoga.

So now are you able to get a wider picture. Karma yoga and upaasana yoga will make you fit for gnyaana yoga. So karma yoga and upaasana yoga gives you gnyaana yogyatha. Not gnyaanam. Karma yoga and upaasana yoga gives you gnyaana yogyatha. Yogyatha can you understand, if I tell you the opposite you will understand. Ayogyan I will say. Opposite of that is yogyaa. So karma and upaasana gives you gnyaana yogyatha. And gnyaana yoga gives you gnyaanam. So the first

two gives you gnyaana yogyathaa and third gives you gnyaanam and gnyaanam gives you moksha.

Therefore our entire spiritual discipline can be divided into two stages. The first stage is gnyaana yogyatha praapthi. First stage is acquisition of gnyaana yogyatha. This is the first discipline which involves pursuit of karma and upaasana. And the final stage of life is acquisition of gnyaanam, gnyaanapraapthi.

And in the scriptures, the first stage of gnyaana yogyatha praapthi is discussed in the first part of the scriptures. Veda purva deals with gnyaana yogyathaa praapthi. Through what. **Karma and upaasana**. Veda purva, the first part of the Vedas deal with gnyaana yogyathaa praapthi through karma and upaasana. So this portion is called veda purva or karma kaanda otherwise called the religious portion. So the entire religious portion of the scriptures, entire beginning portion of the scriptures known as veda purva deals with gnyaana yogyathaa praapthi through karma and upaasanam whereas the last portion known as veda antha deals with gnyaana praapthi, the attainment of gnyaanam through gnyaana yoga. And this is not a religious portion; this is the philosophical portion of the scriptures. Thus our scriptures have got a religious portion dealing with religious life for gnyaana yogyatha and philosophical portion – philosophical life which is meant for gnyaana praapthi.

Veda purva and veda antha. Vedanta is also known as Upanishad because Vedanta puts an end to all the problems born out of wrong expectation. So Upanishad means destroyer of dependence caused problems. And therefore Vedanta or Upanishad is the philosophical portion and veda purva is religious portion. All those things put together gives me gnyaana yogyatha and gnyaanam.

Ten commandments of Hinduism

Finally I would like to discuss one more, as part of this. I said karma yoga gives the first three qualifications and upaasana yoga gives the last qualification. First three and last gnyaabagam irrukka. First three – discrimination, dispassion and desire and the last one is discipline. In addition to karma yoga and upaasana one more exercise is included for acquiring sadhana chatushtaya sampathi. Karma yoga and upaasana yoga are not sufficient. One more is important.

What is that. An ethical life in which a person follows moral values. A life of moral values is extremely important for cultivating sadhana chatushtayam. Mere karma yoga and mere upasana yoga are not enough. Morality and ethical values are also important. What are the ethical values. There are many ethical values highlighted throughout the scriptures. Of them ten values are important. Which I call ten commandments of Hinduism. There are ten commandments in Christianity. We have got our own ten commandments. Which are considered to be primary and without them sadhana chatushtayam is impossible and without sadhana chatushtayam gnyaana yoga is impossible and without gnyaana yoga, gnyaanam is impossible and without gnyaanam moksha is impossible without moksha freedom we cannot have.

You will be a psychological slave of worry, tension, fear. I will only briefly mention those ten values. In some other context I will elaborate. In fact last year, I think, I gave a talk on the ten commandments. They are divided into two groups. The first group consisting of five values in which you avoid five things. What are the five things to be avoided.

Do Not's

- The **first** one is called **himsaa varjanam**. Himsaa varjanam – varjanam means avoidance. Himsaa means violence. Avoidance of all forms of violence. Physical verbal and even mental violence. And if you think that violence is of two nature – one is avoidable violence and unavoidable violence, the scriptures say, avoid the avoidable violence. Do praayaschitham for unavoidable violence. And praayaschitham is always pancha maha yagnya. And don't ask me what is pancha maha yagnya. So avoid avoidable violence and do praayachitha for unavoidable violence. This is the first value – himsa varjanam. In simple words ahimsa.

The **second** avoidance is **asathya varjanam** – avoidance of lying. Anritha varjanam - falsehood. So never lie. Lie means verbally. So therefore you should know which word has got which meaning in which context. So avoidance of lying. And here also if you divide the lie into two – that is what people will say – swamiji what do you know . So our answer is – avoid all avoidable lies and the list should increase and all unavoidable lies should be followed by praayaschitha which is again pancha maha yagnya. Shastra itself says – pancha soona grhasthasya pancha yagnyena nashyathi. Soonam means unavoidable evil. It is Necessary evil. That is

called soona. And a householder will face many such problems and for him praayaschitha is presented.

- Then the **third** one is – **stheya varjanam**. Stheya varjanam. In simple language it is astheyam – which means avoidance of stealing. So stealing means you need not do burglary. Any illegitimate possession comes under stealing. Or any benefit I acquire through an illegitimate deal is thieving only. Any illegitimate possession or any benefit I acquire through illegitimate deal is stealing only. Avoidance of that.
- Then **fourth. Maithuna varjanam**. – maithuna varjanam – maithunam means inappropriate sexual relationships. Maithunam inappropriate sexual relationship – in thought word and deed – is called maithunam and varjanam means avoidance of inappropriate relationships. It is the fourth varjanam.
- And the fifth one is – *parigraha varjanam*. Avoidance of over possession. Hoarding, amassing, etc. To put it in positive language, simple living. To the extent possible, simple living and if I have more, sharing with others. These are the five avoidance. Himsa varjanam, asathya varjanam, stheya varjanam, maithuna varjanam and parigraha varjanam. These are the five.

DO's:

Then there are five positive things to be followed.

- **No 1 – shaucham**. Shaucham means purity outside and inside purity. Inside in terms of thoughts. Called shaucham. Purity.
- **No 2 – santosha**. Positive contentment with whatever I acquire through legitimate methods. Positive contentment. Not neutrality. O.K. I am happy. *Yallabhase nija kamo paatham vitham thena vinodhaya chitham*. Called santosha. Contentment.
- **No 3 – tapah**. Tapas otherwise called – tapas means any self denial practiced for mastery over one's own instruments. Self denial – like fasting, mounam etc. any vow taken, in which I deny myself certain comforts for self mastery. Tapas is austerity or self denial. That is the third.

- **No 4** - the **fourth** one is **swaadhyaya** – scriptural study is very important – whose importance is not understood much. Scriptural study is an important discipline or value called swaadhyaya and
- **No 5** - finally **eshwara pranni dhaanam**. Eshwara pranni dhaanam means surrender to the Lord by which accepting every experience as a karma phalam which is coming as a gift from God. Without resistance accepting every experience and not allowing the experience to generate negative emotion. And that acceptance is called surrender to God. These are the five positive ones. The first five are called yamah and the second five are called niyamah. Yamah plus niyamah are the ten commandments which is the moral life or ethical life.

Karma yoga plus upaasana yoga plus ethical life will give sadhana chatushtayam and if we have this, we are ready to go into the Tatvabhodha text book. And I assume that you all have sadhana chatushtayam. And we will enter into the text from the next class.

THREE BODIES

PHYSICAL

(Sthula Sharira)

ASTRAL

(Sukshma Sharira – Mind,
Senses, Prana intellect
etc.)

CAUSAL

(Karna Sharira – Avidya
that sustains
samskaras)



9. SHARIRATHRAYAM – HUMAN PERSONALITY

We are seeing the technical terms used in all our scriptures which have been comprehensively presented in the small book called Tatvabhodha. Not only it gives the essence of vedantic teaching, but also it systematically introduces the technical terms.

In Sanskrit the technical terms are called paribhaasha shabdha. We are seeing the paribhaasha shabdha of the scriptures. Paribhaasha means technical and shabdha means terms. In the last session I introduced the technical term – sadhana chatushtayam. Sadhana means qualification and chatushtayam means fourfold. Sadhana chatushtayam means the four-fold qualifications. And we also saw what those four qualifications are and we also saw how they are to be acquired. And these qualifications are meant for gaining self knowledge which will lead to a person's liberation or freedom.

Today I propose to introduce the next technical word used in the shastras and that is shareera thrayam. Shareera thrayam means the three fold bodies of an individual. Thrayam means three-fold and shareera means body. Shareeram is otherwise known as deha also and therefore we can say deha thrayam also. We will take each one of the three bodies and analyze. The three bodies enumerated are sthoola shareeram or sthoola deha, sookshma shareeram or sookshma deha and the third one is called kaarana shareeram or kaarana deha. In English, sthoola shareeram is called gross body, sookshma shareeram is called subtle body and kaarana shareeram is called causal body. Not casual body. Causal body.

Now we will take each one for analysis. While analyzing, I am going to take four factors associated with each one of them. The four factors are the material out of which each body is made. The raw material which we always see. Whenever we buy clothes, what is the material it is made up of. Original silk, artificial silk, etc. etc.. Therefore the **raw material is number 1**. The **second factor** that we will study is **the components or the parts** which make up the particular body. Then the **third factor** that we will see is the **function of each body**. Material, components, function and **fourthly and finally** we will study **the nature of each one of them**.

Now we will take up sthoola shareera for study. We will take up in that order. The material, the components, the function and the nature of sthoola shareera. What is the material out of which the sthoola shareeram is made? Shastra points out and we also know that the gross body is made out of gross matter which is in the form of the five gross elements. In the scriptures matter is divided into five elements basically, not the elements of chemistry. Chemistry they have many elements but shastra talks about five elements. You know them. No 1 – aakasash or space, no. 2 – vayu or air, no 3 – agni or fire, no 4 water or jalam and no 5 – earth or prithvi. So the gross body or sthoola shareeram is made up of gross matter in the form of the gross five elements. In Sanskrit the gross five elements are called sthoola pancha bhoothaani. Sthoola pancha bhoothaani. And this is easily proved by our experience also. Our body has got earth, it is solid stuff, body has got plenty of water which alone gives the shape, body has got agni in the form of temperature, 98.7, you have the warmth of the body, body has got vayu in the form of life breath and body has got of course aakasha – space occupied by the body and of course *inside the stomach and sometimes inside the head also*. Aakaasha.

So what is the material? Gross matter is the material out of which the body is made and since it is made out of sthoola bhoothaani – careful bhootha means elements, bhootha does not mean bhootham (ghost), preydam, pishaasam – ~~Do not~~ not take that way. Bhootham means the elements. The body is called bhouthica shareeram. Bhouthicam means born out of bhoothas, bhoothas means gross elements. This is the material.

Then the next factor with regard to the body is the components of the body. Of course body has got innumerable components, if we get into the details it will become a science of anatomy. For the sake of convenience, the shastra divides the body into the central body, the head, the hands and the legs. Broad classification. Four components / classification. Shira, paksha, uchha and atma in Taithreeya Upanishad. Shirapakshauchcha atma. Shira means the head, paksha means the two hands the sides, and uchha means the legs and atma means the central body. You forget the Sanskrit words, remember the English words. These are the four components of the sthoola shareeram.

Then what is the third factor to be analyzed? The function of this body. The scriptures point out that the body is only a temporary residence used by the individual. The gross body is only a temporary residence or tenement, it is only a

house for a lease. Leased house. And what is the payment. Payment is in the form of your karma. Punya papa karma dollars you have to pay. And with the help of karma dollars, or whatever is the currency, you have got this. And as long as the payments remain, this tenement will be available. Afterwards the notice will come and you have to vacate. Sometimes the notice may not come also. Therefore body is a temporary residence. In Sanskrit, Tatvabhodha uses the word ayathanam. And residing in the body alone we do all the transactions with the world. In fact before starting any transaction, first we fix up a residence and remaining there alone you can operate. First you should give the address, phone no, now dot.com also you should give. So we have got body, dot.com. Remaining in this dot.com we do all the transactions. This is the function of the body – provide the residence.

The fourth factor with regard to the body is the nature. Firstly the body is of a changing nature. It is subject to modification. In Sanskrit it is called savikaaram. Vikaaram means modification. Sa means with. Savikaaram means with modification. It is changing. And the change in the gross body is classified into six. Shad vikaara.

So the first modification is – the **potential existence** in the womb of the mother. **Asthi**. A baby is there inside.

Then the next change is called **jaaythe**. Birth in English. Potential existence to **birth**.

Then the next is **vardhathe**. Once the body is born it starts growing. The mother wants to see the child growing healthily. So this is the third.

Then the **fourth** is **viparinnamathe** – it is metamorphosing. Metamorphosing means growth has stopped. But only modification or changes continue. Up to fifteen or sixteen or seventeen the body grows, and thereafter the body stops growing, growth stops and it has to stop – if you keep on growing, the house will not be sufficient. Thereafter it has become an adult body. Remaining adult, it undergoes various modifications, it is called ageing. So if you put in terms of a graph, the graph initially grows upwards and thereafter it is the same and then what happens – up to 40 – 45 or 50 – it depends from individual to individual and thereafter comes declension or decay or deterioration or ageing – we call it **apaksheeyathe**. Growing old. So potential existence, birth, growth, metamorphosis, then **decay** and what is

the **sixth and final** – we all know – death of the body – after which we cannot keep the body for long time. If at all one wants to keep, we have to do a lot of processing. The body is dead and gone. This is called naashah or maranam. All these put together is called shad vikaaaravath shareeram.

Then the second nature of the body or the **second feature of the body is – that it is visible for both oneself as well as others**. My gross body I can also tangibly experience and see, and my gross body you can also experience, touch and see. And therefore gross body is evident to oneself and others and in fact that is the reason it is called gross. Objectively available for all the people.

And what is the **third feature**. Or the third nature of the body. It is **changing**, it is evident to all and finally it has got a duration of life which is between one year or even a few months or even a few hours to maximum hundred years or even 120 years. This is the longevity of the physical body. You cannot extend it beyond. These are the four factors with regard to gross body. It is made out of gross matter, it has got four components, it serves as a tenement and it is subject to change. In fact the very word shareeram means sheerya maana swabhaavam shareeram. That which is subject to constant change and decay. And even the word deha derived from the root dhih – upachaya apachaya dhih – that which is subject to expansion, sometimes people keep on growing and contraction. Sometimes the other way round also. Contraction and expansion. Upachaya apachayae dhih dhaathu. This is the first body or gross body.

Now we will go to **second body called sookshma shareeram or subtle** body. And this also has the four factors which we have to see in that order. What is the first one. The raw material out of which it is made. Scriptures point out that the subtle body is born out of subtle matter which consists of subtle five elements. Just as there are gross five elements, there are subtle five elements known as sookshma bhoothaani. What are the subtle five elements. The same only. Subtle space, subtle air, subtle fire, subtle water and subtle earth. In general, made out of subtle matter. And therefore subtle body is also bhouthica shareeram. It is material body. It is material in nature.

Then secondly we have to see the **components of the subtle body**. The scriptures point out that the subtle body has got nineteen components. Nineteen components are there. Each one being one, one instrument of transaction. Because

gross body is only the office but we require instruments for transaction and we have got nineteen instruments. What are they.

Pancha gnyaana indriyaani. Five sense organs of knowledge. Because all transactions presuppose knowledge. We want to gather information first and thereafter only transaction. Therefore five sense organs of knowledge. What are those sense organs. The **eyes** which are meant to gather the knowledge of colors and forms. **Roopa graahaka chakshu indriyam**. And then we have got the **ears**. Which are meant to gather the knowledge of sound. **Shabdha graahaka shrothra indriyam**. Then we have got **nose**. Which is also another organ meant to gather the knowledge of all forms of smell. **Gandha graahaka dhraanna indriyam**. Organ of smell. Then the fourth organ is **tongue**. Which is meant to gather the knowledge of all forms of taste **rasa graahaka rasanaa indriyam**. Rasanendriyam. So eyes, nose, ears tongue and finally the **skin**. You have got the skin which pervades all over the body which is meant to gather the knowledge of varieties of touch. Hard touch, soft touch, cold touch, hot touch, all of them. **Sparsha graahaka thawg indriyam**. These are the five gnyaanendriyaani and you should be careful here.

When we refer to the gnyaanendriyams or sense organs we don't refer to the physical part which belongs to the physical body but we are referring to the subtle power of perception behind the eyeball. The eyeball belongs to physical body but the eye organ belongs to the subtle body. Similarly the ear lobe belongs to the gross body but the ear organ, the power of hearing, the shravana shakthi belongs to the subtle body. Thus the first five are known as gnyaanendriyams.

Then we have got five karmendriyani. Pancha karmendriyani. The five sense organs of action. So one is meant for input and the other is meant for output. One is meant for receiving the stimuli and another is meant for expressing our responses. So responding instrument and receiveing instrument. And what are the five karmendriyas. The first one is the organ of speech. Vaak indriyam. That is how we first start responding. At first sight we say wonderful or terrible. Say something. Response. Verbal response comes. Then paani – paani means the hands, by which we do varieties of actions. We shake hands congratulating a person or we give a slap also if the stimuli is not that interesting. Mosquito comes and sits what is the immediate response. Palar. Mosquito gets immediate moksha. Immediate response. So paani – can do better things, I have taken a negative example. Varieties of musical

instruments are there. They are played with the hand. They we have the paada – the organ of motion. The legs or the feet, organ of locomotion, by which we move from place to place. And there is a beautiful co-ordination between gnyaanendriyam and karmendriyam. The ears wants to listen to the class, then immediately the legs bring the body. What a co-operative function. You get a nice smell from the hotel, after going from the class, masal dosai, we will have one . so immediate. Paada. Then paayuh. Paayuh is the organ of evacuation. Removing the waste. Wastage removing organ. It is very important. We have Onyx, to clean the roads, we require something to clean the body permanently. So paayuh. And then finally the upasthah or upastham. The organ of procreation or the organ of reproduction because of which alone the species continue as a lineage. So vaak paani paadha paayu upastha. These are the five sense organs of action.

So now how many are there. Five plus five ten. Then we have the pancha praanaa. So the fivefold praanas. So the energy generating system. Fuel converting system. Because if we have to keep on acting, we have to generate energy constantly. We use generator. Here we have got praana shakthi, behind the organs of action. Praana shakthi lends energy. And there are five fold praanas. Well known as praana, apaana, vyaana, udhaana and samaanaa. Praanaayaswaahah, apaanaayaswaahah, vyaanaayasvaah, udhaanaayaswaahah, samaanaayaswaahah people do – you must be familiar. Either we must be doing pooja, then we will know or at least annaprasanam before eating. So if the habit is there, you will remember. Praana stands for the respiratory system. The inhalation and exhalation system. Which alone has to absorb the praanaashakthi, the oxygen. And then the carbon di oxide has to go out, the oxygen has to go to the lungs, the blood has to absorb and it has to be circulated. Otherwise we cannot survive. That is the energy. So **praana, the respiratory system. Apaana is the evacuatory system**, which is the energy behind the function of evacuation system. Wastage removal. In fact any form of removal of waste can be called apaana. Then the third one is called vyaana. **Vyaana is the circulatory system**. Oxygen has to be circulated and the nutrition that is generated in the stomach, it is generated in the stomach only – but it has to be carried to all parts of the body. Like a factory requires good transport system to reach the produce or the products to various parts. Big transaction. Big factory is going inside and we don't know until something goes wrong. Postal strike – suddenly we recognize – oh there is something called a postal department. Similarly some block comes and they say – bypass surgery is required. One and a half lacs. Suddenly we remember, my God, I have been bypassing the bypass all the time. By

the grace of the Lord. No blocks. All the roads grand trunk road, big roads, small roads, capillaries – all functioning very well, thank God. So vyaana. Then the next one is samaanah. **Samaanah is digestive system** which converts all the eaten food into nutrition. Carbohydrates, proteins, fats, salts, minerals, all those things. It has to be converted for which the factory has to function. Because we are not eating directly carbohydrates and proteins. We eat only dal and rice. Adais, that too we eat only adai. Our tongue doesn't want carbohydrates, tongue wants adai. Because in the cars and all – car doesn't have a tongue, therefore directly you can drop petrol but imagine – petrol is dropped inside our mouth. No – we have got a tongue also. Therefore it should serve two fold purpose. It should cater to the taste also and it should cater to energy also. So this is called samaanah and finally **udaanah** – udaanah means **the reversing system** which operates at the time of death, generally when all the process are reversed because it is time for dying. So digestive system weakens, respiratory system weakens, therefore we require something to reverse the process. Also the reversal system functions during emergency. Normally the food has to go down. But suppose there is some hair or something which is not good for the system, which is toxic, immediately the normal process of going inside is reversed and things are thrown out. Vomiting is a reversal, it is not a regular process. Better it is not regular. Some people get that regularly and the other thing irregular, big problem. Generally they vomit once in a while. But it becomes regular, it is a disease. I know one person who had this problem. And he had to die also. So it is called udaana. So thus praana, apaana, vyaana, udaana samaanah is called pancha praanah. They are the life giving one, they function behind the karmendriyas, giving energy to the karmendriyas.

That is why on a fasting day, no karmendriya will function properly. You cannot walk, you cannot talk, because you are weakened. So now – pancha gnyaanendriyaani, pancha karmendriyaani and pancha praana – 3 into 5 = 15. I hope you don't require a calculator.

Then we have got four internal organs. In Sanskrit called anthah karannaani. The four fold internal organs, known as manah or mind, buddhi the intellect, chitham memory and ahankaara the ego. **Mind, intellect, memory and ego**. What are they?

Mind stands for all forms of **emotional faculty**. Emotions. Roughly we can translate the mind as the emotional faculty and also the doubting faculty. So doubts

also belong to the mind. **Sankalpa vikalpaathmakam manah**. In Sanskrit they define as sanakalpa vikalpaathmakam – should I do this or should I do that. Should I go to the class or should I not go to the class. Should I get up or should I not get up. Everything we have got. To be or not to be. Do not we say that? That is called the mind.

So **second** one is called the **buddhi**. The **rational faculty**. The judging faculty. The discrimination faculty, the knowing faculty, the weighing faculty. I will use one word. Rational faculty. Ration – reasoning. Not the ration card ration. This is reasoning faculty. So buddhih.

Then the **third** one is **chitham**. Chitham is **memory faculty** to receive or record our experiences in the mind. So we are talking about recording the classes so that it will be imprinted in the tape so that you can play when you want. We have got audio, we have got video, in audio only one is recorded, sound. In video two are recorded – but bhagavan has given us the greatest recorder – that is the mind or the chitham, which records all the five. Shabhdha, sparsha, roopa, rasa and gandha. All of them are recorded and you need not change the tape in between. And the local people we have to see. I sometimes wonder whether they are listening at all. Because after twenty five minutes, you check whether it is finished . The auto stop won't work. So imagine in the middle of the class, you have to pluck the mind, reverse and put and you have to buy every time from the shop – imported. Onnum thevillai. You have got this chitham which can remember what happened twenty five years before. 25 years before my wife said that. Last Sunday what swamiji said, not known. Whether that is remembered or not 25 years before – your wife said your mother is not alright - that is the terrible thing. In almost all quarrels this only happens. So therefore chitham is fantastic memory and according to shastra, not only we remember the past of this life, in fact it remembers the past janmas also. Without knowing the details sometimes you feel something is already known. A musical prodigy feels that he knows the music already. A spiritual prodigy feels he already knows all these things before. Therefore **chitham** is memory faculty, **anusandhaanasmika**.

And the **fourth** one is **ahankaarah** the **ego**. The **faculty of self reference**. **Reflexive faculty**. Which is well developed in a human being. So animals are not that self conscious regarding their status, their pedigree. The animals do not know that. No Alsatian dog knows – I am an Alsatian belong to a superior category. But

the human beings will say, I am a braahmana, I am a kshatriya, I am so and so. That reflexive faculty, self referral faculty is called ego. Aham kaaranam ahankaara. Naan, naan, naan solli edhu sollartho, adhukku peru ahankaara. So these four together are called **chatwaari anthahkaranaani** – so totally how many. Pancha gnyaanendriyaani, pancha karmendriyaani, pancha praanah, chathwaari anthah karanaani (manah, buddhi, chith and ahankaaram) – three into five plus four – nineteen organs. These are the components of sookshma shareeram.

Then what is the **next** item we have to know. The **function**. The function is transaction. **All forms of transactions are done by the sookshma shareeram with the help of these nineteen instruments.** Some instruments are meant for input, some instruments are meant for output and some instruments are meant for both. One way traffic and two way traffic. Mainly the mouth is the two way traffic. It takes inside also in the form of gnyaanendriyam and in the form of karmendriyam, words come out. Then it is two way traffic. The others are one way. This is the third factor.

The **fourth** factor **is** the **nature** of sookshma shareeram. The nature is - this is also subject to change. So they improve, sometimes they weaken; in fact many of the diseases are because of the weakening of the organs. Cataract comes, the eyes are not able to see, ears go deaf, memory fails, intellect is dull. All these are subject to improvement and weakening. So change is one feature.

And the next feature is – this has a longer life compared to the gross body. Gross body lives only for a maximum period of 120 years, but the subtle body continues in the next janma, in the next janma, bodies and bodies are changed, vaasaamsi jeernaani – we will see in the Gita – that the bodies are removed like clothes, whereas the mind continues, the intellect continues. That is why we are able to remember or get the benefit of the past janma, because the body has changed but the sookshma shareeram continues and it goes up to pralayam and only during pralayam sookshma shareeram is dismantled. So it has a longer life.

Thirdly sookshma shareera is evident, is recognizable only for one self, it is not available for others. What is my mind, I know, what are my feelings, I know. But you are not able to see my mind. Mind, I am taking as an example. My memory, my knowledge and that is why we always complain. You never understand me. Twenty five years married, now you say, this person has never understood me. Why. Because you cannot read the other person's mind or thought process. Because it is

available only for me and not for others, it is called subtle body. Not concrete like gross body. So this is the nature of the sookshma shareeram. So we have seen two bodies till now.

Now we will see the third body. In Sookshma shareeram we have seen four items . Material, components, function and nature.

Now we have to go to kaarana shareeram. In English the causal body. We will take the first item. What is the material out of which it is made. The material out of which it is made is called causal matter, the subtlest form of matter. It is the subtlest form of matter. Technically it is called avidhya. Very technical word. Don't take the regular meaning. Normally avidhya means ignorance, but in this context a very technical word is used. Avidhya or sometimes they use the word prakrithi, sometimes they use the word Maya – so we will retain this word – avidhya or kaarana shareeram. The causal matter. Causal matter is the subtlest form of matter.

Then we have to find out what are the components of kaarana shareeram. The components of kaarana shareeram is nothing but sthoola and sookshma shareeram. When they are in subtle or potential form. Before they were created. So kaarana shareeram consists of sthoola shareeram and sookshma shareeram in seed form – not now, before they were created. It means before the origination of the world. Before the origination of creation or pralaya kale – sthoola shareeram was not there, sookshma shareeram was not there – not there as in the state available now, but both sthoola and sookshma shareeram existed in seed form. Like what. A tree that you see now, a few years ago, it was not available in this form. Twenty years before this tree, in this tree form, it was not available – then how was it. It was there, but not in this form, but in potential form, unmanifest form. Because tree can never come without a seed – because of the law of conservation of matter. Matter can never be produced or destroyed. Matter always exists. That being so, before the creation also, sthoola shareeram and sookshma shareeram must have existed in potential form. That potential form of the two bodies is called kaarana shareeram. So seed. And kaarana shareeram evolves into sthoola and sookshma shareeram. Just as seed evolves into tree, kaarana shareeram evolves into sthoola and sookshma shareeram. So this is the components.

Then what is the third item. Function. What is the function. It serves as a receptacle or the ground or the source from which these two bodies arise and the two bodies

will ultimately resolve into kaarana shareeram because things come to manifestation from unmanifest condition and then what will happen later. The manifest – when they are destroyed what will happen to them. When they are destroyed what will happen, they will not disappear, because matter cannot be destroyed. Whenever you destroy something gross, it will go back to unmanifest condition. If you want to put in scientific language matter destroyed becomes energy. And what is energy. Unmanifest matter. And energy again condenses into what. Matter. Stars explode becoming energy and energy condenses to form stars. In the universe, constantly stars are formed and destroyed. Stars are converted into energy and energy is reconverted into matter by the law of inter-convertibility of matter and energy.

In shastra it is called interconvertibility of manifest and unmanifest matter. In Gita Krishna says,

Avyakthaadvyakthaya:sarvaa:prabhavanthyaharaagame Raathryaagame praleeyanthe thathraivaavyakthasamgnake

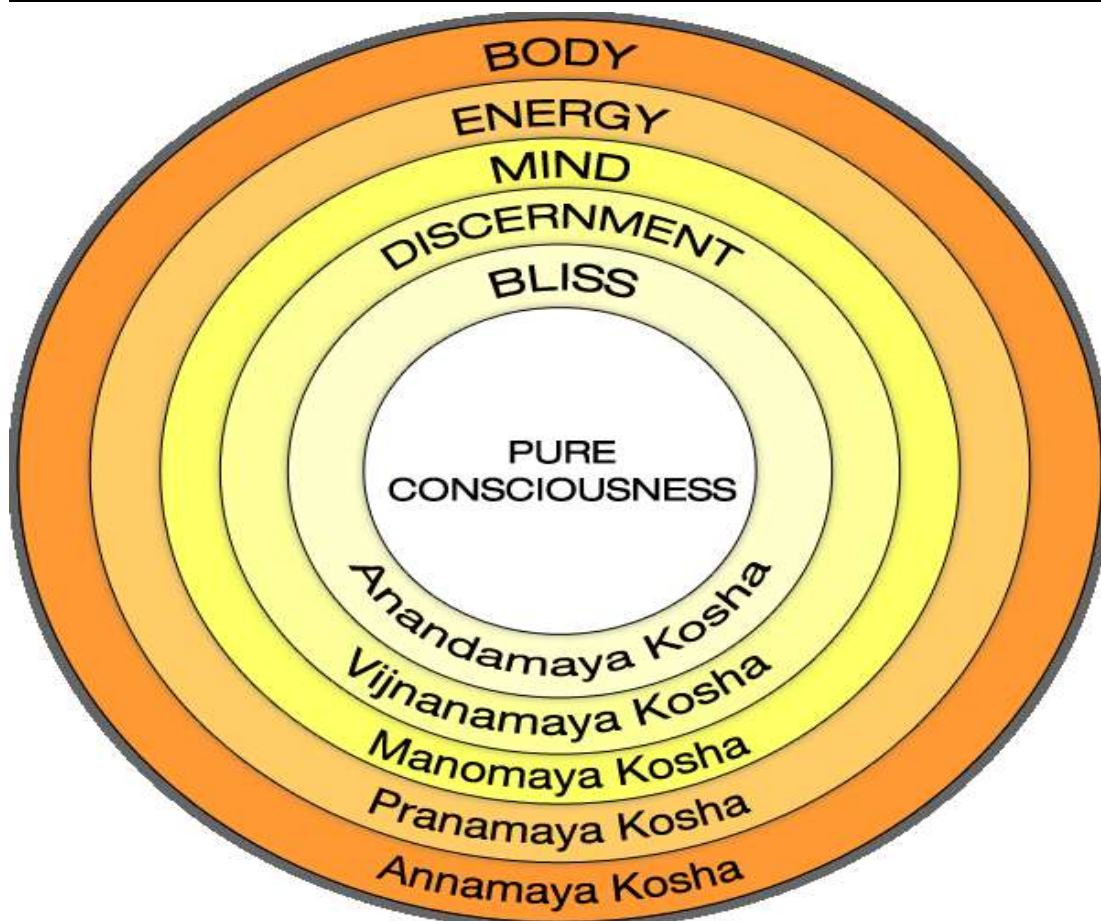
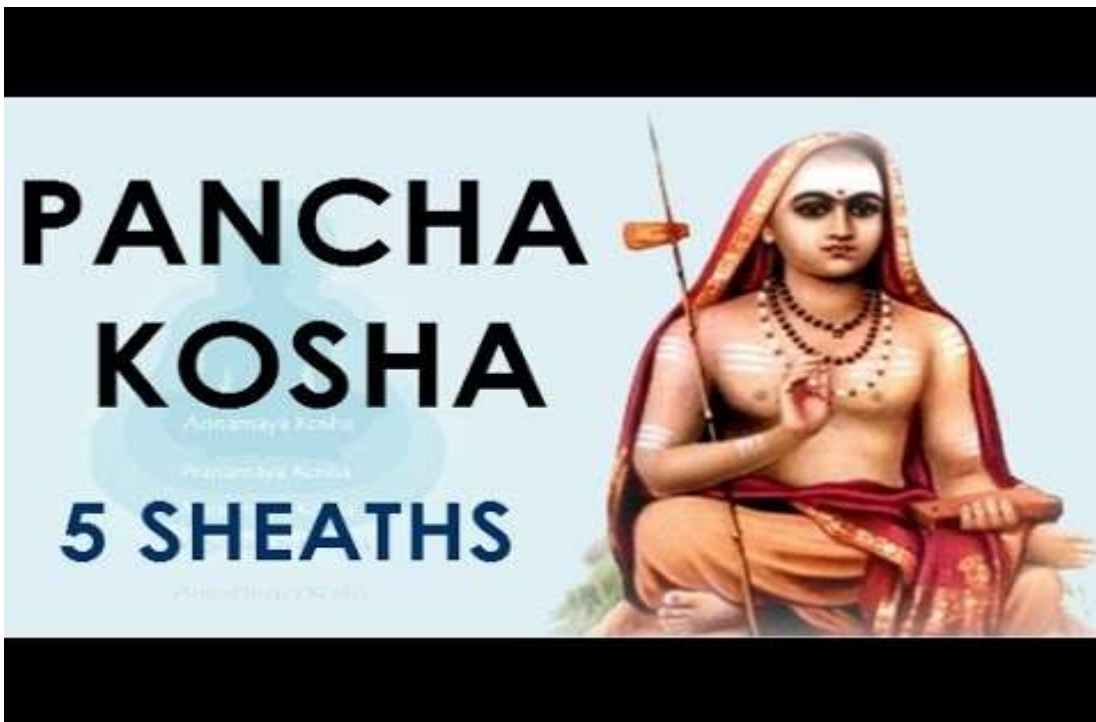
– from causal matter, subtle and gross matter arise and from subtle and gross matter, again the causal matter conversion takes place. So therefore what is the function. It serves as the store house for receiving the two shareerams and again in the next srishti throwing the two shareerams. Like a businessman, road side business man – in Bombay you can see – he has got kerchief business – he will come with a suitcase and he will take his kerchief and spread them all over and when there is somebody coming, the police man comes, all of them will go inside and again it will come out.

So similarly during srishti, out of kaaranam, sookshma sthoola shareeram will come and during pralayam sthoola sookshma shareera will go back to kaarana shareeram. So this is the function.

And what is the fourth factor. Its nature. So material we have seen, components we have seen, function we have seen and only nature we have to see. Kaarana shareeram has got the longest life compared to even sookshma shareeram. Sookshma shareeram gets dismantled during pralayam at least. Pralaya means the resolution of the whole universe. Whereas kaarana shareeram will not be destroyed even during pralayam. It is there. It is supposed to go away only at the time of

liberation. Any way that is too technical a topic and we need not go into that now. So it has got the longest life.

And not only that, sthoola shareeram is available for all the people. Me and the others. Sookshma shareeram is evident to me only and not for others. Kaarana shareeram is not evident to me also and others also. It is unevident. It is undecipherable for anyone. So therefore it is called nirvikalpa swaroopam. Indistinguishable. Just as the scientists say, before big bang what was the condition, don't ask. Science can never decipher it. They call it singularity in which information is not available. Kaarana shareeram is like that. So this is the nature of kaarana shareeram. Every individual has got sthoola, sookshma kaarana shareera thrayam.



10. THREE STATES AND FIVE KOSHAS

Today I propose to cover two topics namely **avasthaathryam – the three states of experience** and **kosha panchakam**. The five layers of our personality. Personality layers. Kosha panchakam. These are the two topics I propose to cover. First I will take up **avasthaathrayam**. The **three states of experiences**. We will see three factors regarding each state of experience. By studying the three factors, we will be able to understand what these states of experience are.

First we will study the condition of the mind in each state of experience. Because the mind plays a prominent role in each of the states. Therefore the condition of the mind we will study. Then we will study the nature of experience. In each state of experience, what is the nature of experience we will study. And thirdly and finally we will study the dominant medium which is involved or connected with each state of experience. The dominant, predominant medium. So thus the condition of the mind, nature of experience and dominant medium. We will take one by one.

Waking / jaagrat

First we will take the **waking** state of experience. It is called in Sanskrit, **jaagrat** avastha. Avasthaa means a state of experience. In Tamil when we say avastha padaraar – that also refers to a state only but in Vedanta avastha refers to a state of experience and jaagrat avasthaa means waking state of experience. Now in this state of experience, first we will find out what is the condition of the **mind**. Or to be precise the internal organ. **Anthah karanam**. In the waking state, the mind or the inner organ is fully functional. It is fully functional. It is fully operative which means all faculties are functioning. The emotional faculty is functioning, the rational faculty / the thinking faculty is functioning. The ego faculty is functioning, the memory faculty is functioning. Therefore the mind or the inner organ is fully open. One vedantic acharya says, **poorna vikaasah**. Fully bloomed is the internal organ. And since all these four faculties are functional all these four experiences also will be there. Emotions, thinking, judgement, discrimination, gathering fresh knowledge, gathering fresh experience, all these will be there. This is the condition of the mind in jaagrat avastha.

Now the **second** factor we have to study is – the **nature of experience in jaagrat avasthaa**. In jaagrat avastha, we experience a world which is external to ourselves. Which is external to our body mind complex. It is a baahya prapancha. And since it is an external universe, it is a concrete and tangible world of experience. You can very clearly, tangibly feel it. It is made out of tangible matter. Therefore it is external, it is concrete and not only that. This external concrete world is available for all other people also. It is a common, public world. Therefore it is an objective experience. You will know the significance of each adjective when we compare with dream experience. Then you will know the full significance. It is external, it is concrete, it is objective – by objective what do I mean – commonly available for all people. And finally this experience is sense organ based. Indriya janyam. So in jagrat avashtaa, I experience the world with the help of the sense organs in the form of shabdha, sparsha, roopa, rasa and gandha – and the consequent pleasure and pain and other responses.

So what are **the four adjectives to be remembered. External, concrete, objective and sense organ based experience, we have in jagrat avastha**. And this experience involves both ways of transaction. The transaction involves receiving experience – it is not only bhoga pradhaana, and it also involves responding to the world. I function both as a bhoktha as well as karta. I function both as a receiver as well as contributor. Two way transaction. In shastra they say, bhoga bhoomi and karma bhoomi. This is the nature of waking state experience.

Then what is the **third** factor that we have to study. What is the **dominant medium** involved in the waking state. I said before, that to experience the waking state, we are making use of the sense organs. Sense organ based experience and to use the sense organs we require a physical body. To use the sense organs we require a physical body because every sense organ has a physical location. In the shastra the physical location is called gholakam. Every indriyam requires a gholakam – the physical part. The eye sense organ requires the eye gholakam / the physical part. Similarly the ear sense organs require the ear gholakam, the sense organs belong to the sookshma shareeram and the gholakam belongs to the sthoola shareeram. So thus the sense organs which belong to sookshma shareeram – I hope you remember, the last class I talked about the 17 organs. So the sense organs which are part of sookshma shareeram require the physical body which has got the physical location or gholakam. In short what I want to arrive at is – sense organs require gholakam, gholakam requires the physical body and therefore sense organs

require the physical body for functioning. And since the jagrat avastha is sense organ based, jagrat avastha is heavily physical body oriented.

And therefore we say **jagrat avastha is sthoola shareera pradhaana avastha**. Jagrat avastha is sthoola shareera pradhaana avastha. Because I have to see an external world and for seeing the external world I have to operate sense organs and to operate sense organs I require the body and therefore without physical body, physical universe cannot be experienced. So this is the third factor with regard to jagrat avastha. Therefore we have seen all the factors. The condition of the mind, the nature of experience as well as the dominant medium.

And we are all now in which state of experience. If you answer, if you answer my question, you are in jagrat avastha. Not mentally or physically. If you answer my question, you are in jagrat avastha because you are experiencing the external world of my class. My class is external world with regard to you.

Dream / Swapna

Now we will go to the **second** state of experience. It is called the **dream** state of experience. In Sanskrit **swapna avastha**. And with regard to swapna avastha also we have to see the three factors. The condition of the inner organ, the nature of experience and the dominant medium. ~~You~~ can prepare the chart later. What is the condition of the internal organ.

During swapna or dream our memory faculty alone is functioning. Our memory faculty alone is functioning. Whatever experience we have gathered in the jagrat avastha, they all get registered in the memory slab of the mind. That is why I compare jagrat avastha to a recording experience of video cassette recorder. Mind is functioning not just as video, video, audio, all o's pancha o – because video can only record sound and form and colors, but in jagrat avastha the mind can register, shabdha, sparsha, roopa, rasa and gandha – not only it can register the physical world, even the emotions are registered. Even emotions like sorrow, happiness are also registered and that part of the mind which registers them is called chitham faculty. And whatever is registered is thrown out again – it functions as VCP. Video record player. Recorder has been converted to player. Therefore whatever emotions we experience in dream, they are not freshly received emotions, you don't receive fresh emotions from the world, we are only replaying the recorded emotion. And

therefore everything that happens in the dream is only from memory and therefore the other faculties are not functioning. What are the other faculties. Manah the emotional faculty, by emotional faculty I mean gathering fresh emotions – doesn't take place. Rational faculty doesn't function during dream. And for some people even waking itself, it doesn't function. Generally rational faculty is supposed to function in the waking state. And even the ego faculty, the I faculty also is not functioning, even that ego experienced in the dream is memory ego. The fresh ego is not functioning and therefore the condition of the mind in ego is the partially functioning mind. Of the four faculties only one faculty is functioning, that faculty being chitham or memory. So now we have to compare. Jagrat avastha is fully functioning mind and swapna avastha is partially functioning mind. One acharya beautifully presents – ardha vikaasah. **Ardha vikaasah swapna** and **poorna vikaasa – jagrat**. Like lotus bud and lotus flower. This is the condition of the mind.

Then what is the nature of experience in swapna. In dream we experience a world which is internal. Because the world is generated out of my own personal private memory. And therefore it is not something existing outside. There is no connection between the dream objects that I have and the surrounding that I have. I might be sleeping in Madras and my dream may be connected to Himalayas. Internal world.

And secondly since it is internal world made out of our own memory, we call it vasana maya prapanja. It is made out of our own memory or thoughts. They are not concrete but they are abstract. The external world is bhouthica prapanja and therefore concrete, internal world is vasana maya prapanja and therefore abstract. Thoughts are not tangible and therefore thoughts generated object is also not tangible. Therefore internal, abstract, so seeing that you have to see the opposites – jagrat avastha vai nenachunde idha paarungo. You will understand. So in jagrat avastha we said, the world is objective and common to all people whereas in dream the world available for me is not accessible to other people. Suppose there are two people lying close by and one person gets the beautiful experience of Tirupathi Venkatachalapathy special seva. And this person is so much devoted to his wife that he wants the wife also to share it. All the religious activities should be done – dhambathi samethah – that is how it is. And therefore he wants the wife also to share the swapna Venkatachalapathy darshanam. Is it possible? No. Even though the other person may be very close, it is not possible. If I wake up and call the wife, not only wife cannot see Venkatachalapathy, my darshanam also is gone. Therefore it is **subjective universe**. It is internal, abstract, subjective.

And what is the **fourth** factor that we have to see. It is not perceived with sense organs, it is not sense organ based universe, but is **memory based universe**. Vasana janyam. The previous one is indriya janyam. And this one is vasana janyam. And that is why whatever we experience in dream, is based on our experience in the waking only. Whatever we can see through the VCP is only whatever is recorded. If you collect experiences in jagrat avastha, in swapna avastha you recollect the experiences. So jagrat avastha is collection and swapna avastha is recollection. You cannot recollect what you have not collected. Unless you collect, how can you recollect. – what you have not collected you cannot recollect. Therefore **every swapna experience is based on jagrat avastha alone**.

Sometimes we may get a doubt. I do experience rare dreams. Which I have not experienced in the waking state. If you say so, there are only a few possibilities. One possibility is – you create a new dream by combining various things experienced in the jagrat avastha. You have experienced a man and you have experienced a buffalo. In dream you may see a man's body and buffalo's head. [Narasimha? So it is not a new object, but it is the combination of different objects. New objects cannot be experienced. Because objects being memory based or thought based and thoughts being highly fluid, the objects are always fluid objects in swapna. Avyaktha padaarthaah and therefore since they all get jumbled up, you get mixed type of dream. And suppose a person says, no I experienced an entirely new thing, then we say, sometimes whatever we imagine in the jagrat avastha, they get – because we have imaginative power, and those imaginations can get registered – and they can be thrown out. Suppose somebody is harming me in jagrat avastha. Insulting me, harassing me and I want to beat that person and I imagine that I am punching his nose. But I cannot. Because the other person is elderly and may be in-laws. We don't know. So therefore I just imagine but I don't do because I cannot do. So since they are registered, the punching which I could not do in jagrat avastha I see as doing in swapana. So whatever is fantasized or imagined or whatever is read in books which will lead to imagination or whatever is seen in the movie which leads to experiences and imagination, they all can come in swapna. Or sometimes, even if I have not experienced in this janma, according to our shastra, the experience of the previous janma also can come. Because between the previous janma and this janma, the physical body alone is different, the subtle body continues. All those things I said in the last class. I hope you remember. Between previous birth and new birth only the physical body is renewed. Not the subtle body. And therefore

poorva janma anubhava. And that is why sometimes they say, we can never verify it. Children without any reason, suddenly laugh and suddenly cry. And generally they attribute it to previous janma memory. The present janma memories have not yet started strongly forming and therefore poorva janma smaranam comes, they say. But you cannot verify and by the time, the child is grown up it has forgotten he childhood experience.

And suppose a person says, no, no I get experiences which are connected to the future. I get experiences, premonition type of experiences, ESP experiences I get, it is related to a future event. In fact one lady told me, she gets in dream the examination papers of the next day. What a lucky lady. But only one examination paper. Not everyone. Now you cannot say it is past experience because this person is seeing what is going to come in future. Therefore it cannot be vasana based. It cannot be memory based. Memory requires past experience. This cannot be past experience because this is related to future event. How can one get such a swapna. Then we say, by definition they are not swapnas. By definition we do not call them swapna at all, swapna is purely memory based and if a person sees future events, it is only a unique faculty of the mind which we have not developed because coming events cast their shadows before. Because any event is already there in potential form, when it is potential, it is too subtle for us to understand but if the mind is sensitized enough, as we have in the puranas, trikaala gnyaanis – the mind has got this unique faculty. The yogic people deliberately develop this faculty but in our case as a freak experience, sometimes it happens and if such a thing happens, we don't call it swapna at all. Swapna by definition is past based alone. Never future.

So this is the nature of swapna experience. Then what is the next thing to be seen. What is the dominant medium. You yourself can answer this question. Since swapna is memory based, and memories belong to the chitham and chitham belongs to sookshma shareeram, swapna is predominantly sookshma shareeram based. Therefore **sookshmareera pradhana avastha swapna avastha.** So with this the second state of experience is also over.

Sleep /Sushupthi

And now we have to study the **third** state which is called the state of **sleep.** Sometimes they translate as deep sleep to indicate that it is dreamless sleep. So

deep sleep means dreamless sleep and in Sanskrit it is called shushupthi. Or **shushupthi** avastha. Both are same. Here we have to find out what is the condition of the mind. What is the condition of the mind. Unlike jagrat and swapna, in jagrat the mind is poorna vikaasha – fully functional and in swapna the mind or internal organ is partially functional – whereas **in shushupthi the mind is fully non functional**. It is almost zero functional. And that is why emotional faculty is not there and therefore in sleep emotions are not there. Since rational faculty is not functioning, no knowledge and since memory faculty is not functioning, no memory and since ego faculty is not functioning, there is not even the sense of I am sleeping. You don't claim, I am sleeping. After waking up we will put in the past tense, I slept but during sleep we never say I am sleeping. That means the ego is not functioning. All these are dormant. Therefore mind is fully non functional.

Then what is the nature of experience. Since sense organs are not functioning, external world is not there and since memories are not functioning internal world is not there, therefore there is neither external, concrete, objective world nor is there internal, abstract, subjective world and therefore it is an experience of blankness. We call it as agnyaana anubhava. Na kinchid avedisham. Agnyaana anubhava. State of total ignorance. Total black out or total blankness. This is the nature of experience.

And what is the dominant medium. This also you can easily say. Sthoola shareeram is not dominantly functioning. Because sense organs are not functioning. Sookshma shareeram is not dominant because memories are not thrown out and therefore what is dominant. When first two are not dominant, aarishesha gnyaayena, it is **kaarana shareera pradhaana avastha**. A state in which kaarana shareeram is dominant and sthoola and sookshma are as though resolved. Very careful. I don't say they are resolved. They are as though resolved because they are not functional. So whatever is not functioning is as good as resolved. So therefore since sthoola, sookshma shareeras are as good as resolved, it is **kaarana shareeram pradhaana avastha in which all our internal and external experiences remain in dormant condition and from that alone they will again come back the next day**.

So this is the third factor connected with shushupthi avasatha. Thus everyone has got avasthaathrayam.

And when I am associated with jagrat avastha I am called the waker, when I am associated with the swapna avastha I am called the dreamer and when I am associated with the shushupthi avastha, I am called the sleeper and in the shastra three words are used. Vishwa is the name of the waker. Vishwa means fully. Because the mind is fully functional. Vishwa means poornah. Then taijasah – internally illumined person is taijasah. Dreamer. And then sleeper is called praagnya – blissfully ignorant person. Prakarshena agnyaanah praagnyah. So this is avasthaathrayam.

Kosha Panchakam

Now I will go to kosha panchakam. Or the fivefold personality layers.

This kosha panchakam is nothing but the division of shareera thrayam itself in another manner. The three bodies which we discussed in the last class, the same body is divided into five layers. The personality is the same but the angle of division varies. When you divide into three bodies, it is based on the raw material. So sthoola shareeram is made out of gross matter, sookshma shareeram is made out of subtle matter and kaarana shareeram is made out of causal matter. Matter based division is shareerathrayam. Texture based classification is shareerathrayam. But the very same three are divided into five, based on functions. Functional division is kosha panchakam.

How? In this, sthoola shareeram is seen as one particular kosha called anna maya kosha. I will explain later. I will enumerate first. **Sthoola shareeram**, the **physical body** is termed **anna maya kosha**. Similarly **kaarana shareeram** is called by one kosha – **ananda maya kosha**. So here there is no sub division at all. Sthoola shareeram is anna maya kosha and kaarana shareeram is ananda maya kosha. And the middle shareeram the **sookshma shareeram alone is sub divided into three koshas**. Only the middle one is subdivided into three koshas, known as **praana maya kosha**, **mano maya kosha** and **vignyaana maya kosha** – praana maya, mano maya and vignyaana maya kosha. So if you join we get the pancha kosha. **Anna maya**, – **praana maya**, **mano maya** and **vignyaana maya** and **ananda maya** koshas. So what are these koshas.

The first one – **anna maya kosha** – or the sthoola shareeram can be termed as our **anatomical system**. Anatomy of the body is called anna maya kosha. The

structure of the body, the organs of the physical part, the limbs of the body, in simple English, anatomical system is anna maya kosha. It is called anna maya because it is born out of the essence of annam or food. It is born and nourished out of annam and therefore it is anna maya kosha.

Then the next one is **praana maya kosha** which corresponds to the **physiological system**. Which means the functions of the anatomy. What is the difference between anatomy and physiology. Anatomy refers to the various parts of the body and physiology deals with the functions. So praanamaya refers to the functions. And that is why at the time of death, at the time of death, the sookshma shareeram is supposed to leave the body, the sookshma shareeram leaves the body which means the three koshas leave the body. What are the three koshas. praana maya, mano maya and vignyaana maya leave the body. Same thing we say in Tamil: Praanan Pocchu. So since the praana maya kosha has left the body, the physiological systems are not there – physiological functions are not there, anatomy is there or not. That is why organ transplantations are possible.

Therefore anatomy belongs to sthoola shareeram and therefore it remains even after death and physiology belongs to sookshma shareeram – praana maya and therefore it disappears after death. And that is why the doctors are not able to explain why anatomy is there but physiology is not there. Heart is there but not pumping. They only say we don't know why. Shastra knows why. Physiology is not there. The sookshma shareera has said tata, bye, bye, gone. And this praana maya kosha is otherwise called kriya shakthi. And this praana maya kosha or kriya shakthi consists of ten organs of sookshma shareeram. We have to do a lot of homework. Otherwise it will appear confusing. It is exactly like studying in a school or college. In Ramayana you need not do home work. But it is not Ramayana. So of the seventeen organs, ten organs belong to praana maya kosha and those ten organs are pancha praanah and pancha karmendriyaani. Praana giving energy and karmendriya giving tools. Energy plus tools is equal to kriya shakthi. If you use modern language it will be alright. Pancha praana plus pancha karmendriyani.

Then **mano maya kosha** can be termed as the **psychological** function. All the emotions. All the doubts is mano maya kosha. The psychological personality. We will call it ichchaa shakthi. Kriya shakthi is preceded by ichchaa shakthi. Because desire alone prompts a person to action. Therefore mano maya kosha pushes praana maya kosha into action. It pushes you to do. And this psychological personality otherwise

called mano maya kosha consists of six organs. The five sense organs – pancha gnyaanendriyaani and the mind. So mind plus pancha gnyaanendriyaani – of course chitham plus ahankaara are included in the mind. Because memory is required for desire. So therefore mano maya kosha is manah plus pancha gnyaanendriyaani. It is psychological personality.

Then the next one is **vignyaana maya kosha**. It is the cognitive personality, the knowing personality. While mano maya corresponds to emotions, ichcha shakthi, this refers to the knowing personality, gnyana shakthi. Cognitive personality, judgmental personality, judging personality, weighing personality, if you analyze, **vignyaana maya kosha knows, mano maya kosha desires and praana maya kosha acts**. Jaanaathi, ichchathi yathathe– knows, knows; not n o s e, - knows, desires and acts. During the music season what do you do. You read the newspaper. In which all sabha which kutcheris are there. Which faculty is functioning. Vignyaana maya kosha. The knowing faculty. So now you have to choose and thereafter Unnikrishnan or whatever it is. That is the job of what. Mano maya kosha desires and praana maya kosha acts. So this is vignyaana maya kosha. And this consists of – again six organs. What are they. Five sense organs of knowledge pancha gnyaanendriyaani as well as buddhi. The intellect the rational faculty. Chitham and ahankaara are common to both mano maya and vignyaana maya. This is vignyaana maya kosha. Ichchaa shakthi, kriya shakthi and gnyana shakthi swaroopini.

And incidentally you should note a point. The emotional faculty and rational faculty, etc. are not different organs, the internal organ is only one, it gets different names based on the relevant function. When it is thinking function it is called buddhi and when it is emotional function it is called manah and when it is memory function it is called chitham and therefore mano buddhi chith ahankaara are not for separate organs, but one organ named in four ways. Functional names. So thus we have seen ichchaa shakthi, kriya shakthi and gnyana shakthi. This is the functional division of sookshma shareeram.

And finally we have ananda maya kosha which corresponds to kaarana shareeram. **Ananda maya kosha or kaarana shareeram can be equated to our unconscious personality**. The unconscious in psychology. So whatever emotions are dominant, our behaviour, our personality are all dormant in us, which expresses at appropriate times. That is called unconscious or dormant personality. In psychology, they talk about the unconscious and it is a very big topic. Sometimes we

get a very traumatic suppose and the mind or the ego is not ready to face it. The ego is not ready to face it.

Then Bhagavan should make some arrangement. Like the fuse that happens when your system is not ready to take the full current, what provision you make. You make a fuse. Fuse goes, so that the system is safe. Similarly in extra ordinary physical pain also, when the body cannot take, you get some kind of a situation in which you don't feel any pain – that is physiological fusing. Similarly we require a psychological fuse also. Certain times we are not ready to stand certain experiences and when we cannot stand we have to throw out, expressing either physically or verbally – crying is one method of fusing out. Releasing. Sometimes we cannot cry also. Situation. Do not cry; crying also you don't do. Talking also you don't do. Then how to save the personality. Then what happens. All those emotions which could not be handled by the ego, they all get what. They get put inside, if you cannot throw outside, they get put inside in the unconscious and you will find that at any time when it is conducive, that comes out. That is why sometimes we cry for no reason, we get angry for no reason, all bolted up emotions. All such emotions and all such behaviour belong to unconscious. The play of unconscious can be easily understood. When the response and the external situations don't tally – for a small mistake, a person flares up – it is not tallying. Mistake is small, like some cinema actor made some statement. And in Nepal people burnt things. So the statement and the reaction don't tally. And therefore they say already there is existing anger in their feelings, and the statement was only a trigger. Similarly small experiences become a trigger for the inner one to manifest and that is called the unconscious, and that is why it is called kaarana shareeram and it is called ananda maya kosha because being in the unconscious it is unknown. And being unknown you are blissfully ignorant. And therefore it is called ananda maya kosha, where you don't feel any pain. In kaarana shareeram and in shushupthi also you don't feel any such pain.

These are the five layers of the personality which we call kosha panchakam.

व त ल व

Awaken the Heart

Transform Limiting Beliefs

Manifest an Authentic Life

Ascend to One's Highest Potential



11. ATMA

Until now we dealt with the following topics from Tatvabhodha – namely sadhana chatushtayam, the four fold qualifications, then shareerathrayam the three fold body and then avasthaa thrayam, three fold states of experiences and finally pancha kosha or kosha panchakam, the fivefold personality layers of an individual. And we also saw that shareera thrayam and kosha panchakam both refer to the same personality alone. Shareera thrayam itself looked from another angle is called kosha panchakam. So shareerathrayam and kosha panchakam are practically one and the same. The same personality is divided from two different norms of division.

Today we will go to the next and important topic of Tatvabodha. Namely Atma, which is translated in English as the Self, capital S. Some people translate it as the soul. But I would like to avoid that translation because that will create confusion. Because the word soul is used in different meanings in different contexts and also the spelling may create a confusion, you may write sole and get into problems. So we will avoid the word soul. I will use the word Atma. Some people use the word Atman. Whether it is atman or atma both are the same. Today we will study this topic.

From the previous topics we come to know that all the three bodies – shareerathrayam are made up of matter. If you remember our past discussion, we said the gross body is made out of the gross elements, pancha bhoothaani and since all the five elements are matter only, the gross body is made up of matter and therefore it is material in nature. Material means a product of matter. In Sanskrit we can translate matter as bhootham and material as bhouthicam. The sthoola shareeram is paancha bhouthicam. Material in nature.

And similarly we saw that the sookshma shareeram or subtle body – that is also made up of five subtle elements only. The only difference is – sookshma shareeram is made out of subtle elements but that is also paancha bhouthicam. And therefore material in nature. So gross body is material, subtle body is material, paancha bhouthicam and similarly we saw, causal body is also nothing but the subtlest form of matter only – because causal body is only the seed form of gross and subtle body. Before the gross and subtle bodies are generated, they should exist in

potential form. By the law of conservation of matter and energy and therefore before srishti, the gross and subtle bodies must have existed in potential form and that potential gross and subtle bodies – is called causal body. Therefore causal body is also what –potential matter only. Therefore kaarana shareeram is also material. Therefore what we arrive at is – shareera thrayam is material in nature. In Sanskrit jadam. In Sanskrit, matter is called jadam.

And once we understand that the three shareerams are jadam, we have to derive certain important corollaries. Any matter or material is inert in nature. And what do you mean by inert in nature. According to Vedanta shastra, the definition of inertness is – that which doesn't have consciousness. Definition of inertness. That which doesn't have consciousness and that which cannot produce consciousness. both important. That which doesn't have consciousness and that which cannot produce consciousness. In Sanskrit we say, it is neither chaintanya gunakham nor chaintanya janakam. Chaintanya gunakhamum kadaiaathu, chaintanya janakamum kadaiyaathu. Chaintanya gunakham means it doesn't have consciousness of its own and it is not chaintanya janakam – it cannot produce consciousness also. It cannot generate consciousness also. And since shareera thrayam is jadam, material in nature, it doesn't have consciousness it doesn't produce consciousness and therefore according to shastra, all these three shareerams by nature are insentient. All the three shareerams by their intrinsic nature are inert and non consciousness or insentient in nature. Which means not only the body is inert and insentient, according to shastra the mind also being part of which shareeram – mind being part of sookshma shareeram mind also is inert matter and therefore insentient. Therefore according to Vedanta mind doesn't have its own consciousness. Mind cannot produce consciousness also. What about kaarana shareeram. Idhae kadhai dhaan. So all the three bodies are intrinsically insentient. Tasmaad bhouthicathwaath. So shareerathrayam jadam. Bhouthicathwaath, gatawath. Shareerathrayam jadam, bhouthicathwaath gatawath. This is the corollary we get from the study of the three bodies.

But even though this is the logical corollary we find that our experience is otherwise. Our experience is otherwise. Otherwise means – even though the three bodies must be insentient logically, I experience the three bodies as sentient one. Chethana sthoola shareeram, I experience the body as a conscious body, conscious of the surrounding, conscious of the mosquito bite, conscious of the temperature, similarly I experience the mind also as very much sentient. In short shareerathrayam is

experienced as sentient one. But logically shareerathrayam must be insentient one. Now how do you reconcile these two. Logically shareerathrayam is insentient, experientially shareerathrayam is sentient and so how do you resolve this seeming contradiction.

Vedanta shastra says this is possible. Suppose you know, a person is extremely poor, and he comes to a particular function with lot of ornaments, you know he doesn't have a single pie – he comes with coat, suit, boot, ornaments, what will you say. Do you require a PhD to arrive at the conclusion. If he doesn't have his own and if he is still wearing them, they must be borrowed ones. Very simple. A person is naturally ugly. Now he looks wonderful. Because of what. Made up beauty. It is called make up. So very simple. In the same way the shastram points out that shareerathrayam does not have **swaabhaavika chaitanyam**, it doesn't have natural consciousness and therefore they have **aaganthuka chaitanyam**. Borrowed consciousness. And with borrowed consciousness – these three shareerams is strutting like peacock. Very proudly. Otherwise there is no difference between the statue in Marina and our physical body. That is also made up of chemicals and this body is also made up of chemicals. From the shastric angle we say pancha bhootas and from scientific angle we say body is made up of chemicals. Bio chemistry. But how come that bundle of chemicals is inert and this bundle of chemicals is sentient. The only reason must be what – these enjoy borrowed consciousness. So what are the stages of development. First we said, shareerathrayam bhouthicam. Therefore shareerathrayam jadam and they appear as though sentient and therefore shareerathrayam has borrowed consciousness.

Continuing further, if shareerathrayam can borrow consciousness, borrowing is possible only when there is a lender. देना bank. देना – because we are all लेना banks. Therefore we require a देना bank. We require a consciousness देना bank which has to lend the consciousness and this lender of consciousness is the fourth factor in human personality. This lender of consciousness is the fourth factor in the human personality. What are the other three factors. Sthoola shareeram factor one, sookshma shareeram factor two and kaarana shareeram factor three. **Sthoola sookshma kaarana shareeraath vyadhirikthah**. Other than these three, Tatvabhodha I am quoting. Sthoola sookshma kaarana shareeraath vyadhirikthah. Other than these three there is a fourth factor which is the lender of consciousness.

Now the question is what is that factor? Who is the lender of that consciousness? We say, atma. So atma is the fourth factor in human personality which is the lender of consciousness to the first three factors – that is shareerathrayam. Therefore we can say, atma makes shareerathrayam aglow with consciousness. Atma makes shareerathrayam alive with consciousness. Atma makes shareerathrayam sentient with consciousness. If I have to give some nearest comparison, just as the electricity makes a bulb aglow with light or brilliance. Because you know the bulb cannot glow by itself. You know the filament cannot glow by itself. Therefore other than the bulb and the filament, there is another principle called electricity which makes the filament glow first and through the filament it will make the bulb also brilliant. But the only thing is – the electricity part is invisible, the electricity part is invisible, the glowing filament and bulb alone are visible. So thus, the visible bulb and filament are made glowing because of the invisible electricity blessing this bulb. Similarly so many bulbs are sitting, some of them really bulbs, because bulbs are of different sizes. small bed room light is there, torch light bulb is there, big bulb is there, all size of, and all these bulbs of different sizes and shapes, so longish one, roundish one, flattish one – all these bulbs are aglow with light. Brilliant with life because of the invisible principle called atma.

Now we have to find out what is the nature of this atma. The blessing principle. In fact this is how one of the famous Upanishads – Kenopanishad begins.

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति
॥ १ ॥

**kēnēṣitam patati prēṣitam manah kēna prāṇah pratamah praiti yuktah |
kēnēṣitām vācamimām vatanti cakṣuḥ śrōtram ka u dēvō yunakti || 1 ||**

Hey guru, how does this bulb shine. Because of which principle. ka u dēvah – in Kenopanishad, atma is called devah.

Now we will see the important features of Atma. Now the **first feature of atma is – atma chaitanya swaropa**. Atma is of the nature of consciousness itself. It is a non material principle. It is a non material principle. Why do we say so. Because if atma is also another matter, what will happen. Can you guess. If atma is also another matter like the three shareerams, atma also will be jadam and atma will have to borrow consciousness from another principle. So you will find borrower borrowing from another one, it will go on. Like India borrowing from America and

lending to Vietnam. So the original lender must be a non-borrower. Correct ॐ. The original lender must be a non-borrower. A borrowing lender is not original lender. Therefore atma being the original lender, atma should not be borrowing consciousness from elsewhere. That means atma should be non-material in nature. That is why in English they use the word spirit. As opposed to matter. Atma is said to be spiritual in nature. But I avoid the word spirit because I am not sure whether you will take in the right spirit – and you may take some other methylated or ethylated spirits, therefore I avoid the word spirit. Alcohol is called spirit. Methyl alcohol, ethyl alcohol, science students know. So therefore what is the first feature of atma. **Atma is the non material principle, the spiritual principle, of the nature of consciousness – chaitanya swaroopah or chid roopah.** So this word you would have heard. In prayer verses these words are introduced. Chid roopi para devatha bhagavathi sri raja rajeshwari. Chid roopi.

And what is the **next feature. Atma swatantrah.** Atma is swatantrah, it is an independent principle. Because it is of the nature of consciousness which is not dependent on matter for its production or existence. So consciousness does not depend on matter for its existence also and for its production also. Are you able to understand. Previously I said, matter does not have consciousness, if matter has consciousness, then consciousness will depend on matter. If matter produces consciousness then also consciousness will depend on matter. Since consciousness does not belong to matter and is not produced by matter, consciousness is an independent entity. Does not depend on matter either for production or existence. In Sanskrit swatantraha. Independent principle.

Then what is the third feature. What is the first one. Chaitanya swaroopah. Second one is swatantraha or independent entity. Then what is the **third feature of Atma, the consciousness principle.** Since atma is non-material in nature, it does not have any of the attributes belonging to matter. In fact whatever attribute you know – they are all material attributes, either perceived directly by our eyes or perceived with various instruments. All attributes we know belong to matter. Shabhdha, sparsha, roopa, rasa and gandha. They belong to the five elements, aakaasha, vayu, agni, aapah and prithvi – the five elements – and the five elemental – i.e. their products – they have got all the attributes like shabhdha, sparsha, roopa, rasa and gandha – and atma is free from all these attributes and therefore atma is nirgunah. It is attributeless and property free. That is the third feature.

Then the **fourth feature is – since atma does not depend upon matter, or shareerathrayam for its existence or production, even when matter perishes or collapses, even when matter perishes or collapses – atma the consciousness principle continues to survive.** Just as the electricity continues to survive even after the filament is destroyed, even after the bulb is destroyed, electricity is there. But you don't feel the glow of the bulb, not because electricity is absent but because the bulb is fused, the filament is gone. If you have any doubt, put your finger, immediate moksha. Direct realization of electricity. So therefore non-manifestation of electricity in the form of light is not non-existence of electricity. Because bulb is destroyed, light which is the manifestation stops, but the electricity continues to exist in the unmanifest form. In the same way, even when the matter shareerathrayam collapse, atma the consciousness principle continues to survive. Therefore atma nithyah. Atma nithyah.

If you want to put the very same thing in a scientific language, the scientists point out that the universe is four dimensional. And three are spatial dimension. Spatial dimension. And the fourth one is called time dimension. From this we come to know that time is the property of the fourth dimension of the material universe. Time is the property of the material universe and consciousness being non-material, it doesn't have the property of time also. It is beyond time. Unconditioned by time. Unlocatable time wise. In simple language mithya or kaalaatheethah –

सान्द्रानन्दावबोधात्मकमनुपमितं कालदेशावधिभ्यां
निर्मुक्तं नित्यमुक्तं निगमशतसहस्रेण निर्भास्यमानम् ।

**sāndrānandāvabōdhātmakamanupamitaṁ kāladēśāvadhibhyāṁ
nirmuktaṁ nityamuktaṁ nigamaśatasahasrēṇa nirbhāsyamānam |**

Kaala atheethah.

Nithyah. Atma nithya. எத்தறை ஆச்சு . நாலாச்சு. Chaithanya swaroopah, swathantrah, nirgunah, nithya.

Then the fifth – Six I am going to say - for the time being and if you all survive as students, if I merely say, if you all survive - if we all survive as students we will learn more about the atma, so the next one is – time and space are closely interconnected and therefore atma is not bound by time, it is invariably not restrained by, not

conditioned by not circumscribed by space also. And therefore sarva gatha. So it is not located in the shareerathrayam, it is behind the shareerathrayam also. Also you have to say . It is not behind the shareerathrayam only, it is behind the shareerathrayam also. Just as the electricity is not behind the small bulb only, in fact one electricity is behind all the bulbs and not only behind all the bulbs, in between also it is there, but you don't see because there is no bulb. And similarly atma sarva gatha or sarva vyaapi – it is behind all the shareerathrayam. So bodies are many, and of different shapes also. Like small bulb, big bulb, we have got a small shareerathrayam, i.e. ant shareerathrayam and elephant – chinna ant and periya ant – elephant – so behind the ant and the elephant also, there is atma. Atma sarvagatha.

Last, one more we will see and conclude this topic. If atma is one consciousness principle behind all the bodies atma has to be only one even though bodies are many. So atma ekah. Atma advaitah. Advitheeyah. Non dual. So this atma is the fourth factor in the personality of every individual. And interestingly enough, lot of scientific study is going on in the field of consciousness. Consciousness is the most mysterious principle and studies are done and people are saying different things and there are some scientists who have made statements which are very, very close to Vedantic teaching. Just for your appreciation I will read one or two passages just to show that science also is coming closer.

There is one great scientist – Erwin Schrodinger – he says consciousness is never experienced in the plural. Only in the singular of which the plural is unknown. There is only one thing and that is what seems to be a plurality and it is merely a series of different aspects of this one thing produced by deception. The Indian maya. He himself has said Indian Maya. We say maya is American also. Any way Indian maya. Erwin Schrodinger.

Then Max Planck another well known scientist – he asks do you think that consciousness can be explained in terms matter and its law. Consciousness, I regard as fundamental. I regard matter, he is going one step further, I regard matter as derivative of consciousness. He has gone to Gaudapada kaarikai. I regard matter as derivative of consciousness we cannot get behind consciousness, everything that we talk about, everything that we regard as existing postulates consciousness. Max Planck.

One more I will read. Professor George Wald. Another Nobel laureate – though consciousness is the essential condition of all science, science cannot deal with it. Consciousness itself lies outside the parameters of space and time. Consciousness itself, is like the Upanishad. Consciousness itself lies outside the parameters of space and time that would make it accessible to science. That realization carries an enormous consequence. Consciousness cannot be located but more it has no location.

Like that more and more people are talking about it and unfortunately we have to validate Vedanta through these people. Doesn't matter. Because people respect science I quoted. This is Atma.

Now we will go to the topic regarding atma. Now since this non material consciousness is called atma, the material shareerathrayam is called anatma. Shareerathrayam is called anatma which is material in nature and the non material consciousness is called atma and the first step in vedantic study is atma anatma viveka. Understanding that there are three factors within anatma range and one factor known as atma and I the individual am a mixture of the material anatma and non material atma. Time space bound anatma and time space beyond atma. So learning this is the first lesson of Vedanta.

Now for further appreciation of Vedanta, we have to go through some exercise. Some sadhana or some discipline for going further into the teaching. What is that. The word atma literally means Self, I said. And Self means what. I. Self means I. When you want to draw money from the bank for yourself what do you write. Self. Self means what. I myself . And naturally the word anatma means what. If atma means self, anatma means non-self. And by using this expression atma and anatma what the scriptures want us to do is – that we should train ourselves, we should train ourselves to claim the atma as myself. New training. We should train ourselves to claim atma as myself because the word atma means what – self.

And also the Upanishads or Vedanta teaches that we should gradually train to renounce our identification with the material perishable incidental anatma aspect. So **dis-identify from anatma and learn to identify with atma**. In Sanskrit **anatma abhimaana tyagah atma abhimaanah nishtaa**. So this is a new training to be practiced by Vedantic seekers. And in fact all vedantic saadhanas are meant for this switch over of identification. If somebody asks for your bio-data, what

do we say, date of birth, date of death, sorry date of death we do not say, date of birth, date of graduation, date of marriage, date of first child birth, and then all the other things, in fact our entire bio-data is the entire shareerathrayam oriented bio-data. Shareerathraya pradhaana bio-data. And keep this bio-data for worldly transactions but within yourself a transformation should take place and what is that. The regular bio-data is only for the sake of the world, my real bio-data is what. (remember these 6 points).

1. Aham chaintanya swaroopah (consciousness principle)
2. Aham swatantraha (independent entity)
3. Aham nirgunaha (without attributes)
4. Aham nithya (eternal)
5. Aham sarva gatha - aham nna naan nu artham (all pervading)
6. Aham ekah. (non dual)

So this claiming of my real bio-data is claiming my birth right. Tilak said it. Swaraj is my birth right. I will claim it. Similarly this bio-data is my birth right and I should learn to claim and only when I claim this, further vedantic teaching will penetrate. Which means further vedantic teaching is there. This is not over. This is the first lesson. Now the question is how can I train myself for that. How can I train.

For this training, the scriptures give a method or upaaya. An upaaya is given for assisting this training which is called drk drshya viveka. Drk drishya viveka is the methodology of training the mind to disown or disclaim the material anatma. You can use the material anatma but claim the non-material atma. We don't say you should not use a scooter. We only say, don't say I am the scooter. That's all. Difference is there. I use the scooter and I am not the scooter. Any doubt?. And what is this method? This method involves application of two important laws. Fundamental laws of Vedanta. L a w s – laws. Not Loss. Theorems of Vedanta. What is that.

I am different from whatever I experience. **I am different from whatever I experience.** This is the **law number one.** You know the logic behind it. Whatever I experience is experienced-object. I-the-experiencer is the subject and therefore I-the-experiencer-subject am different from whatever is the-experienced-object. Law number one. So I experience the fan and thank God I am not the fan. Fan is revolving and I am also. I experience the donkey and thank God I am not one. I experience the

entire world and I am not that. Extending this, if the world that I experience is not me, extending this principle, I experience my body and I experience my mind and therefore the body mind also are the object of experience and therefore I am the experiencer of shareerathrayam. So shareerathrayam is the object of my experience and I am the subject behind the experienced object. I am ever the observer and never the observed. Law no 1.

And the **second law** to be used is this. **I-the-experiencer am free from the attributes of the-experienced-objects.** I the experiencer am free from the attributes of the experienced objects and in fact all the attributes I experience belong either to the experienced world, the experienced body or the experienced mind and therefore all known attributes belong to known material anatma. All known attributes belong to known material anatma, then what is atma. I am the knower of the attributes and therefore free from all these known attributes.

मनोबुद्ध्यहंकारचित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे .
न च व्योमभूमिः न तेजो न वायुः
चिदानंदरूपः शिवोऽहं शिवोऽहम् .. १.
manōbuddhyahamkāracittāni nāham
na ca śrōtrajivhē na ca ghrāṇanētrē .
na ca vyōmabhūmiḥ na tējō na vāyuh
cidānamdarūpaḥ śivō:'ham śivō:'ham .. 1.

So thus by applying these two laws, I am different from whatever I experience and I am free from the attributes of the objects that I experience and therefore I am chaintanya swaroupa, swatantrah, nirgunah, nithya, sarvagathah, ekah atma asmi. practice for a week. One week you practice.



12. CREATION

In the last few sessions we saw some of the important technical terms used in Vedanta shastra. First we studied sadhana chatushtayam the four fold qualifications required for learning and assimilating the teaching. Then we studied shareerathrayam the three fold bodies of the jeeva or the individual. Then we studied avasthaathrayam, the three states of experience, of waking, dreaming and sleep in which these three bodies play a prominent role. Then we studied kosha panchakam, the five layers of human personality based on the functions. Functional division. And I pointed out that shareerathrayam, kosha panchakam, avasthaathrayam – all these three are generally known as anatma. Shareerathrayam, kosha panchakam, avasthaathrayam – all these are generally / commonly / together known as anatma.

Anatma meaning not myself. An object of experience and later we studied atma in the last class which is the independent conscious principle which is different from the entire anatma world which is material nature. This non material consciousness is called atma.

And we saw the important features of atma also. That it is chaintanya swaroopam, it is swatantra, it is nithya, it is nirguna, it is sarvagatha and it is ekah. Mainly nirgunah – without attributes. All these terms are very significant terms, we have to dwell on these terms and assimilate the meaning very well. Then alone Vedanta can be grasped clearly. All these topics that we did till now, whether it is shareerathrayam, kosha panchakam, avasthaathrayam, etc. they are all associated with the individual or the microcosm. In Sanskrit we use the word vyashti.

Today we are going to the next topic where we will be studying the samashti or macrocosm. And the topic that we are going to do today is srishti or creation. Cosmology. How does the cosmos or creation come about. And what was there exactly before creation came. This is going to be our discussion. In Sanskrit we call it srishti. First before understanding the topic of creation, we should clearly know that the very word creation is a misnomer. In fact that very word being a misnomer, a wrong name, can create a lot of confusion. Creation creates confusion. So we say, there is only creation of confusion, as there is a confusion of creation. Why do we say creation is a misnomer. Because nothing can be created. By the very law of

conservation of matter and energy which was accepted long before the modern science came in the **saankhya satkaarya vaada** – in fact Saankhya philosophers' **satkaarya vaada is law of conservation of matter and energy**. That is satkaarya vaada. **Prabhavah sarva bhaavaah naam sataam ithi vinishchayah. Sarvam janayathi praanah tejomshoon purusha prthag.**

In Mandukya kaarika it is beautifully presented by Gaudapada – nothing can be created. And extending the same principle, nothing can be destroyed. Then if at all we use the word creation, it only refers to the manifestation of something which was potentially / unmanifestly existing. So what is unmanifestly, potentially existent in dormant form that can come to manifestation. What do you mean by the word manifest and unmanifest. By the word unmanifest we mean pramaana agocharam. Unmanifest is that which is existent but not available for perception and transaction like the butter in the milk. Butter is there in the milk but you cannot see it in the milk and it is not useful also for our poli. Poli kku thane butter use pannuvom. Whatever it is. But we know that milk has butter. So butter is existent or not. What will you say. It is existent technically, but for all practical purposes, **avyavahaaryathwaath artha kriyaa kaarithya abhaavaath**. Since it is neither available for perception, nor available for transaction, we assume that butter is non-existent. We assume, but we know butter is there. You can extend it to everything in the creation. Nothing in the creation is non-existent, it was existent in potential manner, later it becomes manifest which means – it is available for transaction.

Extending this principle our scriptures point out – before the origination of this world, this cosmos, it should have existed. Because of this simple law of conservation. And if this creation existed before, it should have existed in unmanifest form, potential form, dormant form which we can call the seed of the creation. In fact we use the word bheejam.

बीजस्यान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः **bijasyāntarivāṅkurō jagadidaṁ prāṅnirvikalpam punaḥ** – nirvikalpam means undifferentiated, unmanifest, in an untransactable form. And I will use the word causal form of matter. Matter in its causal form. Which is the source of all forms of energy and all forms of matter. That is what the scientists are trying to arrive at.

One basic principle which can explain all the sub atomic particles also – that which can explain the micro and macro. The general theory of relativity at macro level,

quantum physics at micro level, they want to reconcile by a theory of everything. TOE. According to our scriptures that basic stuff which is the source of all forms of energy as well as all forms of matter which includes all particles, molecules, such things, in the creation, we call causal matter. And the causal matter is called maya. So maya, causal matter which is the source of all forms of energy and all forms of particles, all forms of matter, all forms of things and include shareerathrayam also. Which means before the creation originated one thing was there. Maya.

Now borrowing the idea from the previous class, we have to include one more thing before creation. In the previous class, we saw that atma is the consciousness principle which is the non-material spirit which doesn't come under matter and therefore which doesn't come within time and space – that consciousness is beyond time and space. Which means consciousness has to be eternal. Nithya. Which means before the creation consciousness also existed. So now how many things were there before creation. We have arrived at two – one is the consciousness which is called atma which is unconditioned by, uninfluenced by, uncircumscribed by time space principle. That consciousness is one principle and then the second principle is – the whole creation in causal matter form called maya. Therefore atma plus maya existed.

And in the context of cosmology, in the context of creation, consciousness is given another name. In the context of the individual, that is micro, consciousness is given the name atma. The very same consciousness at macro level consciousness is not different but the nomenclature the name used is brahma or Brahman. Therefore atma = Brahman = consciousness. Why two names. If you can have two names, not two – many names, one at home, one outside and among friends, one nickname – so why can't consciousness have two names. One name is atma and another name is Brahman. What is the basis of these two names. One is from micro angle – atma, and the other is from macro angle – brahma. And meaning also is almost the same. Atma means aapnothi sarvam ithi atma. The boundless one. All pervading one is atma. Derived from the root aap – to pervade. And the word brahamn means infinite, it is derived from the root brh – to be big – therefore Brahman means the big one. The absolutely big one.

So therefore the study cosmology begins with two beginningless principles known as Brahman plus maya. Consciousness plus matter. Spirit plus matter. Tatvabhodha ~~We~~ start with that. **Brahmaashraya sathwa rajas tamo gunathmica maya asthi.**

And what is common feature of both Brahman and maya. Common feature is both are beginningless, both have no origin. Both are beginningless. And what are their differences. Differences are more to be noted.

Brahman is the non material consciousness whereas maya is material principle. Consciousness is propertyless principle, it doesn't have any physical or chemical properties because it is non material in nature. So nirgunam. Whereas maya is matter and therefore full of potential properties. Saguna. And Brahman the consciousness, being beyond time and space, it is never subject to change. Consciousness is never subject to change and therefore it is changeless. Whereas maya the matter principle can never remain the same – it is ever dancing woman. That is why maya is stree lingam. Ever changing. And the consciousness principle is nirvikalpa, not subject to spatial division. Here one consciousness and there one consciousness – consciousness is divisionless, being beyond time and space whereas maya the material is subject to multiplication, division – like amoeba – they say it multiplies by division.

Similarly maya is like amoeba it can multiply into the cosmos by division. These are the basic differences between Brahman and maya and out of this mixture alone, the universe is not created, the universe manifests out of the seed – that is maya. So therefore the word creation is always replaced by the word manifestation. **Srishtihi naama abhivyakthi**. It is a beautiful word abhivyakthi – means what – coming to manifestation for your recognition. Like you churn and bring out the butter. It is tangibly available for your consumption.

Now in the scriptures, the evolution or the manifestation of the cosmos is presented in two stages. Like a seed becoming a plant in the middle stage and the plant becoming a full fledged tree in the final stage. Therefore maya is like seed and then there is an intermediary stage which is called sookshma prapanja abhivyakthih. The causal matter comes to the level of subtle matter or subtle universe. The causal universe comes to the level of subtle universe comparable to a plant. This is an intermediary stage. Then the subtle universe later evolves or again manifests to become the gross universe fully available for all forms of transactions. If you have to understand what is the difference between the subtle and the gross creation, you can compare your body and your mind. Mind is also a creation or manifestation. Body is also a manifestation but mind is a subtle manifestation not available for all. My mind is available only for me. Therefore it is subtle and not tangible. Whereas

body is still grosser. Therefore causal universe to subtle universe to gross universe is the creation.

Of which the causal universe is beginningless, the subtle and the gross have a beginning. And once it has become fully gross and it has moved about for sometime, what happens to the whole creation. Again it collapses, it condenses or contracts. Evolution and then later, end of evolution is involution or dissolution the gross becomes subtle and subtle again becomes gross. Thus unmanifest to manifest and manifest to unmanifest - the universe has been there always.

Universe will be there always. The difference will be what – avasthaa bhedhah, nathu vasthu bhedhah – there is no increase or decrease in matter, there is only change in its condition or state. Manifest condition to unmanifest and unmanifest condition to manifest.

अव्यक्तादीनि भूतानि व्यक्तमद्यानि भारत ।

अव्यक्तानिधानान्येव तत्र का परिदेवना ॥ २.२८ ॥

avyaktādīni bhūtāni vyaktamadyāni bhārat |
avyaktānidhānānyēva tatra kā paridēvanā || 2.28 ||

Krishna says, why are you talking about death, death is nothing but body going out of shape. Already it is going out of shape now itself. Little bit radically going out of shape is called marannam. Nothing is lost Arjuna. For whom are you crying. The problem is we got attached to shape. The problem is we got attached to the shape and lost sight of the substance. Now this is the layout of the cosmology.

Now we will go a little bit more into the details. We will go to the second stage. Causal universe is called maya which has to manifest into subtle universe. The scriptures point out that - first out of the causal universe, five subtle elements are born. Five subtle elements are born. Or pancha bhoothaani. Not the elements of modern science but the elements of the shastra. Scriptural elements are different from science elements. In science elements are more than hundred and they are adding also. Many new things are coming. But in scriptures, started with five, continues to be five and will continue to be five. Not that in the next course, I say six elements. No. course kku course vary aagaathu. It is always pancha bhoothaani. What are those five subtle elements. Aakaasaha space, vayu air, agni fire, jalam water and bhoomi or prithvi earth. These are the five subtle elements. In the initial stages they are in subtle form which means they are not available for our

transaction. Not even visible. Subtle prithvi is not even visible to us. And there are some people who present it in a scientific form also. Prithivi does not refer to earth itself, prithvi refers to the solid form of matter. And jalam does not refer to water alone, but it refers to the liquid form of again matter – and then the third one is the vapor or gaseous form. Because appadi thane gradual aa varanum. Third state. Then you go to the fourth state, they call it plasma state. S has only four; shastras has five. The fifth one is aakash. Even beyond plasma. Scientifically they present, but let us take in this form itself.

Aakaasaha space, vayu air, agni fire, jalam water and bhoomi or prithvi earth. Now the scriptures point out that these five elements have evolved from maya and therefore whatever be the features of maya must be inherent in the elements. So whatever features are there in maya, they must be in the cosmos in the universe and whatever is there in the universe that must be in the maya – because the law is features of the cause inheres the effect. *Kaaranna gunah kaarye anivarthante*. And when we study the entire universe, we can see three features common - which is widely present in the cosmos.

What are those three features. Number **one** – **gnyaana shakthi**. Knowing faculty. Sentiency faculty, especially found in living beings which are able to know, sense, experience the world. In fact if all the creation had been inert there will be nobody to do any transaction. Imagine we are all like statues. We are not going to interact. And therefore gnyaana shakthi is one faculty present in the creation. Then **another** faculty or feature that we see is **kriya shakthi**. Dynamism. Capacity to be active. Motion. Dynamism. Kriyaa shakthi. Then there is a **third** feature. A feature in which both these are stultified, both these features are absent, **inertia** feature. Inertia means the absence of knowing faculty and the absence of acting faculty. Neither can it act, nor can it know. We call it **dhravya shakthi**. Dhravya shakthi and technically these three faculties are known as sathwa gunah – gnyaana shakthi and rajo gunah – kriya shakthi and tamo gunah – dhravya shakthi – inertia.

And these three gunas are inherent in maya. Therefore maya is defined as thrigunaathmica maya. Endowed with three fold features which are seen in the universe. In fact if you study your own life, you will be doing one of these three. You are not doing anything now. You are only knowing. Just grasping. And once the class is over, ~~you have to see~~. So now all sathwa saturation.. Everybody is busy rushing. I never thought so many of you will come. I thought you will snub me. □

Today is Pongal also.. So you all become embodiment of rajo guna. So either you know or you do and in the night, neither you know things nor you do things. You are asleep. What shakthi is in operation. Dhruva shakthi.

So if these features are seen in the cosmos, they must be there and therefore maya has three gunas and these three gunas inhere the five elements also. Here the word guna – interestingly you should not translate as property. They are to be translated as the components of maya. Not properties, but components. That is three guna are like the three strands of a string. If you take the three strand, sathwa strand, rajas strand, tamas strand, you just intertwine, like in the olden days, the ladies – olden days they used to have. So hereafter men should start. I think they have already started. for the ladies it is shortening and men it is gradually increasing. So just as they do that, here also three stranded string is maya and that is why in dictionary if you see, the word guna means a string. One of the meanings of the word guna is string. In this context you have to take the word string only.

Therefore maya is the source of creation – essentially means – it is the string theory – you know – I don't know if you are keeping track – in the newspapers – they are trying to find out a string theory which can explain the entire creation. There are only strings and the vibrations of strings – different forms of vibrations make proton, neutron, electron, gravity, everything should be explained with the help of this fundamental string. That is what we do – maya string – thrigunaathmica maya. there also three – proton, neutron, electron – correct அச்சு. Three string – maya. And these three features or gunas are there in unmanifest form in the five elements also. So thus we have got sathwic form of space, raajasic form of space and taamasic form of space. Similarly sathwic form of air, raajasic form போடவேண்டாம் – component of air, and taamasic component of air, similarly sathwic, raajasic, taamasic fire, similarly sathwic, raajasic, taamasic water, similarly sathwic, raajasic, taamasic earth.

SS, TS, RS – sathwic form of space, middle ஓ T– taamasic form of space, RS Raajasic form of space. SA. TA, RA. STR –first letters specify the qualities. Sathwic raajasic, taamasic – sathwic raajasic and taamasic. The vertical second letters refer to the five elements. Space, air, fire, water and earth. So you have got five into three = 15 items.

So what is the first form of creation. Sookshma bhootha srishti. The creation or manifestation of the subtle elements. Then the scriptures point out that out of these five subtle elements alone, all the subtle bodies of the individual, all the subtle bodies of the individual are manifested out of the subtle elements only. How. Very interesting – very nice to reflect over – how beautifully they have presented. We have got five organs of knowledge. Pancha gnyaana indriyaani. The five organs of knowledge have got what faculty. Five organs of knowledge க்கு என்ன faculty. Therefore the five organs of knowledge have the knowing faculty. Therefore they are born out of five elements. Five and five – nicely get connected. Five elements generate the five organs of knowledge. Five subtle elements generate the five subtle organs. And when I say five subtle elements, which component must be responsible – you can easily understand. The sathwa guna which stands for gnyaana shakthi – sathwa guna component of the five elements are responsible for the generation of the five sense organs of knowledge.

And in what order. Sathwa guna component of space is responsible for ears - srothram, sathwa guna component of air is the generator of skin, sathwa guna component of fire is responsible for eyes, sathwa guna component of water is responsible for the tongue and finally the sathwa guna component of earth is responsible for the organ of smell – the nose. So thus ears, skin, eyes, tongue and nose the five subtle organs, not the visible ones, the subtle organs the knowing features, the sensory faculties are born out of the five elements.

And then the mind the four fold mind which coordinates the five sense organs, which controls the five sense organs, the controlling mind, otherwise called inner organ is born out of the sathwic component of all the five elements. So the inner organ of the mind is born out of the sathwic component of all the elements – what is the reason – because the mind has to control all the sense organs. In fact a sense organ functions only when the mind is behind. You can hear only if the mind is behind your ears. If your mind is not behind your ears, you are here, but you cannot hear. Not that you are deaf or anything. Therefore mind has to be behind eyes, ears, nose, tongue and skin. And therefore it requires the sathwa guna of all the five. The inner organ (IO) is born out of / the inner organ, the mind is born out of the sathwic components of all the five elements.

Extending the same principle, we have got pancha karmendriyaani. □ You have to extend

extend. Five sense organs of action. They also are generated out of five subtle elements but what component. The kriya shakthi component called rajasic component. That is why I have put RS, RA, RF, RW and RE. Purinja seri. And in what order they are born. Rajasic component of space is responsible for speech. The organ of speech. One organ of action. Speech, hands, legs and next one A – A for anus, organ of excretion or evacuation. And the last one is G – genitals. The organ of procreation or progeny. We have seen sookshma shareerathlai; fillup. Vaak paani paadha paayu , upastha – organ of speech, hands, legs, then the anus and the genitals are respectively born out of space, air, fire, water and earth. Which component. Rajas component.

And then behind the karmendriyas, the five sense organs of action, what is required. Praana shakthi – life force is required. Without praana shakthi, no organ can act. Act nna energy venumolyo. That is why when you are sick, when you have not eaten, when you have fasted – then you cannot speak. Even sound doesn't come out then where is the question of walking, talking, all of them. Therefore the praana shakthi, the pancha praana which supports all the karmendriyas must be born out of the rajasic component of all the five elements. So just as mind is born out of the total sathwa element, praana is born out of total rajasic element whereas individual sense organs are born out of individual elements. எல்லாம் correct அ connect பண்ணணம். Nothing else is there to think. So now the entire sookshma shareeram is born out of the sathwa guna and rajo guna of the five subtle elements.

Therefore we have seen sookshma bhootha srishti and sookshma shareera srishti, in short the entire subtle universe we have seen. And if there are any other subtle creation, any subtle worlds are there, they are born out of what. By the combination of subtle elements only.

Then we have to come to the **third and final stage of creation**. What is that. The gross visible, tangible universe. How does it come. The scriptures point out. We have utilized the sathwa component of the five elements, we have utilized the rajasic component of the five elements we have not utilized what – the tamasic component of the five elements. So the scriptures point out – the tamasic component of the five elements alone gets grossified to become the five gross elements. Pancha sthoola bhoothaani. So the five gross elements are born out of – born nna enna artham – manifest from the tamo guna of the five subtle elements. **Yetheshaam pancha sookshma bhoothaanaam – tamo amshaad – pancha sthoola**

bhoohtaanam and what the scriptures point out is – until grossification each element was isolated and pure. That means what. One element is not adulterated or mixed with others. Each one is isolated but when grossification takes place, the tamoguna of these five elements gets intermixed. A salad is formed. So salad – bhagavan created. Individually the taste – it has some beauty, that is sookshma prapancha. Sookshma prapancha is what – like eating banana separately, grapes separately, papaya separately, grossification means salad. So once you come to five grossified elements, each element has got a mixture of all the five. So earth has got five elements, space has got five elements, air has got five elements, water has got five elements, fire has got five elements. Each element is a mixture of five.

Now the question will come, if each element is a mixture of five, how will you name the elements. How will you name the elements. The scripture says, based on the predominance of the elements. So therefore scriptures point out that gross space has got all the five elements in the following proportion. What is the proportion. Gross space half - fifty percent is gross space. Half will be space. Then the other four elements will be only in one eighth proportion. One eighth plus one eighth plus one eighth plus one eighth. Half. So all the other four – pancha pandavas used to split like that. When the food comes, half they make and Bhima takes it. And one eighth the other four have to manage. Like that gross space has got half of space and one eighth of the rest of the elements. Similarly the others. Gross air has got half air and one eighth of the other elements. So thus this process of salad making is called panchee karanam. Grossification. Then the five tangible gross elements like this physical earth, sthoolam, water, tangible water is sthoolam, then fire, air the aakasham.

And once the five gross elements are born, out of that the entire cosmos including all our physical bodies are created. This is called sthoola srishti or sthoola abhivyakthi. Thus maya is causal universe and out of that comes subtle universe called sookshma abhivyakthi and out of that comes gross universe which is called sthoola abhivyakthi. Thus the entire creation comes about. Then how long it will last. It will last. You need not be worried. And again it will collapse. To what. Maya. What will be Brahman doing. Consciousness remains. When appropriate condition comes, it manifests in the form of life. When the manifesting conditions are not there, DNAs and RNAs and cells are not formed, consciousness remains unmanifest. This is Vedic cosmology.

Krishna is
Sat - Cit - Ananda

↓ ↓ ↓

Eternal Full of Blissful
knowledge



Jiva – The spirit soul is also
Sat – cit – Ananda

ॐ

jēva īśvara aikyaḥ

13. JEEVA ESHWARA AIKYAM

In the last class we saw the main theme of the vedantic teaching. Namely jeeva eshara aikya gnyanam. Otherwise called jeevathma paramathma aikyam. And the idea conveyed here is the Atma / chaitanyam is only ekam. Aikyam means oneness. Therefore atma the chaitanyam is only one, and that one chaitanyam alone is expressing through the matter. And when that chaitanyam is functioning through individual matter called shareerathrayam, then the consciousness gets the name jeevathma and when the very same consciousness is functioning behind total matter, that is prapanja thrayam then the very same atma is called paramatma. Therefore one atma alone is called jeevatma as well as paramatma from the standpoint of the medium through which it functions. Once the anatma medium is removed, the matter medium is removed, there is neither jeeva atma nor is there a parama atma, there is only atma which is neither called jeevathma nor paramatma. Therefore one atma functioning through anatma gets the two names jeevatma and paramatma. And that one atma I am. And I am called jeevatma when I am functioning behind this body and I myself am paramatma when I am functioning behind the whole universe. So this is the basic teaching. Jeevatma paramatma aikyathwam or atma ekathwam.

There is one more important topic which I would like to briefly mention. It is a topic by itself. We can see the details later, but being an introduction, I would like to refer to all important topics. And that topic is the relationship between atma and anatma. Relationship between atma and anatma. Because we say there is only one atma. We know the relationship between jeevatma and paramatma – what is the relationship – both are one and the same. That is the relationship. Now we are asking – what is the relationship between atma and anatma. The spirit and matter. And Vedanta points out that their relationship is depender-dependend relationship. Supporter-supported relationship. Which means matter depends upon consciousness. Matter depends upon consciousness to prove its existence. Even to prove its existence it depends upon consciousness. Isn't it true. To say there is a clock in front of me, I have to see the clock, to prove whether it is existent or not. To prove the existence of anything in creation, I have to see it or know it directly or indirectly. Whereas to show or to prove that I am existent I don't require any proof. Because my existence is very evident. And therefore matter depends upon consciousness for both – to prove its existence as well as for its functioning. Matter depends upon consciousness

to prove its existence as well as for its functioning. Whereas consciousness does not depend upon matter for its existence. And therefore the scriptures point out that consciousness is sathyam and matter is mithya. Consciousness is sathyam – sathyam means what – independent – swathantrah – whereas matter is mithya – paratantrah.

And the example that we generally give is – that of clay and pot. Clay exists independent of pot that even if pot is broken, the clay can continue to exist. Whereas pot cannot exist independent of clay. Therefore clay is called sathyam, pot is called mithya. Wood is called sathyam, furniture is called mithya. Gold is sathyam, ornaments are mithya. Water is sathyam, waves, oceans, rivers, wells, tanks, lakes are all mithya. So sathyam means independent and mithya is dependent. Atma is one and anatmas are many. Atma is sathyam and anatmas are mithya. And this one atma alone appears as jeevatma at individual level and paramatma at total level. So therefore the vedantic teaching can be presented in three statements.

The whole vedantic teaching can be presented in three statements – Paramatma is sathyam. Anatma is mithya. Jeevatma is identical with paramatma. This is Vedanta saarah. Paramatma is sathyam, anatma is mithya and jeevatma is identical with paramatma. Jeevatma is sathyam or mithya. Adha sollalaye kekkapadaathu. When we say jeevatma is identical with paramatma, it means what. Paramatma being sathyam jeevatma is also sathyam. So this is the essence of Vedanta.

Now today I would like to deal with the benefits and means of getting this knowledge. Or to put it the other way round, the means and benefits of gaining this knowledge. The means of getting this knowledge is called gnyaana yoga, which I had briefly discussed in one of my previous classes. Gnyaana yoga. And this gnyaana yoga which is the means of getting this knowledge is presented in three stages. Gnyaana yoga involves three stages known as shravanam, mananam and nidhidhyaasanam. Shravanam, mananam and nidhidhyaasanam. **Shravanam means listening, mananam means reflection and nidhidhyaasanam means contemplation.** Listening, reflection and contemplation. I will briefly discuss each one of them.

Shravanam is systematic and continuous listening to the scriptures for a length of time from a competent guru or teacher. **Systematic and continuous listening for a length of time from a competent guru.** Each word is important. I use the

word systematic because the study must be a gradual build up from beginning to end. It should not be a stray study of unconnected topics. But it should be systematic in the sense, between one topic and another there should be a gradual build up with a connection. Between the second and third there should be a build up and connection. It is like building a house in which a number of bricks are arranged in an orderly manner and well cemented. When a number of bricks are arranged in an orderly manner each one well-cemented, it becomes a house which can be occupied. But imagine the same number of bricks is dumped in one place, it won't make a house and we cannot live in that house and it will become an obstacle than a useful thing.

Similarly gathering stray ideas by reading books here and there without building up gradually and without connecting the topics then our brain will be full of piled up ideas like the piled up bricks and it will be cluttered in the brain and it will not be of any use. Not only it will not be of use, it will create more problems than benefits. So what is the difference between a pile of bricks and a house. Both have got a number of bricks but the difference is – in one it is systematically arranged. Similarly **vedantic study will be beneficial only when there is a systematic study**. And the **second point is – it should be continuous**. I cannot lay a few bricks and then come after six months and try to put another brick. It would have become dilapidated and again you have to start from scratch. Otherwise the cement would have become hardened, before the cement hardens you have to place the next brick. Then put the cement and before it hardens you put the next brick and therefore without gap, it should be continuous.

Therefore systematic study is important, continuous study is important and also it must be for a length of time and only then sufficient bricks can be placed to complete the roofing. only roofing is not there, building is over, how can you live. Therefore the study must be completed and the completion requires a length of time and therefore the time factor is important. Therefore it should be systematic it should be continuous and it should be for a sufficient length of time.

So a systematic, continuous study of scriptures for a length of time under a competent teacher. He is the mason. A proper mason is required. This process is called **shravanam**.

And during shravanam I only gather the ideas. I don't ask questions. If questions come, I keep them aside until one comprehensive study is over, until I complete the study comprehensive study, I keep my questions aside. Because every statement in Vedanta can raise hundred questions. And therefore keeping aside doubts, I gather the ideas. This process is called shravanam.

Then afterwards comes **mananam. The second stage.** I try to tie all the ideas of Vedanta and make a garland out of the teaching so that every idea fits into the grand building of Vedanta. Every brick has got a role to play in the house. Every window is part of a grand scheme. Every tile is a part of a grand scheme. Similarly every idea of Vedanta should become a grand design of vedantic teaching. The study of the individual, the study of the total, the study of the aikyam – study of sadhana chatushtaya sampathi, every topic should be well connected. And as even I am connecting – if I have given ten twelve talks I must be able to go back and take all the twelve topics that I have discussed and I should know where they all stand. What is the role of karma yoga, what is the role of upaasana for that matter. Everything should fall in its place. When I look back like that a lot of doubts come. When I take a topic individually the doubt may not come. But when I connect one topic with another, there may be seeming contradictions. Or one topic may not find its place properly. Therefore doubts arise. And my job is answering all the doubts.

How can jeevathma be identical with paramatma. How can jeevatma be different from the body. How can atma be sathyam and anatma be mithya. Any question that arises in the mind, I should be able to answer until no doubts remain. Until I am convinced I have to answer the question. Some of the questions are answered by independent reflection, some of the questions will have to be answered with the help of the teacher alone. And therefore Vedanta encourages any number of question. **VEDANTA IS NOT A FAITH. VEDANTA IS NOT A BELIEF. VEDANTA IS KNOWLEDGE.** In a system of faith, questions are discouraged. It is considered to be disrespect to the teacher. Or his teaching. But Vedanta being a body of knowledge, any number of questions are allowed and how long you can ask questions. Until all questions have subsided. And how do I know that all questions have subsided or not. I must be able to say I am the paramatma. Aham brahmaasmi. I am immortal, I am all pervading, I survive the death of the body, the world cannot affect me. Each one of the statement, I must be able to make from my inner most core of heart. And when I ask my own intellect, are you convinced, the intellect must say, I am convinced. So mananam is the process of conviction. So solving the intellectual problem. Because

doubts belong to the intellect. So mananam is solving the intellectual problem. So mananam is an intellectual process.

Then comes the third stage called nidhidhyaasanam. Which is nothing but solving the emotional problem in the light of gnyaanam. Solving the emotional problem. Getting emotional strength. Because ultimately even though samsara is a problem of ignorance, the ignorance is appearing or expressing in the form of emotional turmoil alone. Basic problem may be agnyaanam but I am facing this problem in the form of raga dwesha, kama krodha, lobha, moha, madha matsarya bhayam. All these are emotional problems born out of ignorance. So unless these emotional problems are solved, I have not assimilated the knowledge totally. One side I keep on saying aham brahmaasmi – the other side I keep on worrying and getting irritated and getting angry and frustrated. Therefore what is the use of knowledge if it doesn't give me a practical benefit. Therefore conversion of the intellectual knowledge into emotional strength is called nidhidhyaasanam. Conversion of the intellectual knowledge into emotional strength is called nidhi dhyaanam.

How do I do that? All the emotional problems will express itself only in two forms. Because all our problems in life can be divided into two situations. All our problems can be reduced into two situations. **One situation is choiceless situation which requires acceptance.** We should have sufficient emotional strength to accept whatever is choiceless situation. Then what is the **second situation, choiciful situation.** Which means which can be changed or improved, where the mind should not obstruct my effort to improve the situation. The mind the emotional mind should not obstruct my effort to improve the situation. A weak mind creates problems in two ways. When there is a choiciful situation, the weak mind goes on saying don't accept it, don't accept it. Don't accept it. Which means I go on grumbling, brooding, worrying, fidgeting - all the time we know that all these things will not change the situation because it is choiciful.

Therefore strengthening the emotional mind means – the mind should say - I accept. So therefore I should use this knowledge to strengthen the mind so that the mind says, I accept the situation. Some sickness to me or a member of the family. Some incurable sickness. The doctor has said, you have to live with diabetes. There is no cure. Therefore learn to live with it. Diet, walk, whatever you have to do, you do. It is hereditary – what is the use of worrying over that. I accept the situation. Something is permanently lost. May be a situation, person or possession. Going on

brooding over the person is not going to bring back the person. Therefore I may worry for a day, I may worry for a week but the mind should become resilient enough that sooner or later it says, this is a choiceless situation, crying is enough, worrying is enough, brooding is enough, I accept and forget. Therefore the mind must be strengthened to accept the choice.

Now the second is what. If the mind is weak and worrying over the choiceless, then the problem is – our time is spent in worrying, that where we can improve we will not be available for improving the situation. Worrying over the choiceless becomes an obstacle in improving the choiceful. In improving where the improvement is possible. And therefore the second part of emotional strength is what. **Choiceless situation I should accept** and forget and work on the situation that can be improved. This is called emotional strength. Face the situation and if it is a **choiceless situation I learn to accept it, I learn to forget it and go for the next item**. And I try to improve it and I improve to the extent possible. And there also there is a limitation. Once I reach another choiceless situation again I understand it and I go for the next. Like a bulldozer, I face the day-to-day-life with emotional strength. And this emotional strength is possible only when knowledge is presiding over my day to day life. So therefore I keep this knowledge and learn to face the situation with emotional strength. This is called nidhidhyaasanam.

And the greatest advantage is – gnyaanam gives a mind, which can face situations and change, as a prayer – alcoholics anonymous prayer – this is a beautiful prayer – **OH LORD GIVE ME THE STRENGTH TO ACCEPT WHAT CANNOT BE CHANGED, GIVE ME THE WILL TO CHANGE WHAT CAN BE CHANGED AND GIVE ME THE WISDOM TO KNOW THE DIFFERENCE BETWEEN WHAT CAN BE CHANGED AND WHAT CANNOT BE CHANGED**. It is this we gather at the emotional level by the power of knowledge. And this process is called nidhidhyaasanam. And once I have removed doubts at the intellectual level – through mananam, and once I have removed the emotional weaknesses through nidhidhyaasanam, the knowledge is called assimilated knowledge.

It is called gnyana nishtaa. It is called assimilated knowledge, it is called gnyana nishtaa and that is the benefit of shravana manana and nidhidhyaasana. Shraavanam is done with the help of the teacher, mananam is done both with the help of the teacher and independently, whereas nidhidhyaasanam has to be done independently / alone. No teacher can help in nidhidhyaasanam. One has to apply. The application

of this knowledge is daily turmoil has to be done by the individual alone, no teacher can help.

So this is the means of gaining gnyaanam. And the means of assimilation and this is called gnyaana yoga, consisting of shravanam, mananam and nidhidhyaasanam. And we should always remember, assimilated knowledge alone will give me benefit like assimilated food alone will nourish me. Eaten food will not nourish me, assimilated food alone will nourish me. Shravanam is like eating, and if a person does only shravanam and there afterwards every Monday between 7 - 8 – Vedanta – then that is set aside and then Vedanta is only on the next Monday, if there is class – 7-8. Mere shravanam will not give much benefit. It will give some benefit. It will not go waste. But real benefit cannot come by mere shravanam alone. And then we begin to wonder, I have studied Vedanta, I have written notes very well, but I don't find much change in my life – I think Vedanta is not efficacious – no - it is not the defect of Vedanta, it is only our defect. We do only shravanam. We are not spending time either in mananam or nidhidhyaasanam.

Therefore Krishna warns in the Gita and all the Upanishads warn – any amount of study will be of no use unless it is assimilated through mananam and nidhidhyaasanam. Therefore through gnyaana yoga we get this knowledge.

Then the **next** topic I would like to deal with is the **phalam**. The gnyaana phalam. The benefit of this knowledge. The benefit is presented in two forms in the shastras. One is – while we are living what is the benefit - that is benefit before death and after death what is the benefit. One is the benefit before death and one is the benefit after death. The **first is called jeevan mukthi and the second is called videha mukthi**. First is called jeevan mukthi and the second videha mukthi.

I will briefly discuss both these. **Jeevan mukthi is the virtue, phalam enjoyed at the mental level in various forms. It is purely at the mental level and not at the physical level**. Because it is knowledge and therefore it gives the benefit at the mental level. The first benefit and most important benefit is independence. I am mentally emotionally or psychologically an independent person which means the presence and absence of things and beings will not affect me emotionally. Only when I am dependent on external factors, their presence and absence will upset me emotionally. In fact the word upset is the reversed form of set up – illaiyo. When the set up is disturbed, it becomes what - upset. Family set up is disturbed,

neighbourhood set up is disturbed, national set up is disturbed and therefore I am upset. Why I am upset. Because I depend on the set up for my emotional balance and once that is disturbed, I become upset. Gnyaana gives me independence from all set up. Whether it is a person, whether it is a situation or whether it is an object, I don't depend on any one of them. Money is there in plenty, wonderful. Money goes away. House is there, house goes away. Status is there when we are employed. After retirement, even in the house status is reduced. Previously they will give us the newspaper because we have to go to the office. So even the wives, we may think, it may not be true, but I think the family members do not respect me to that extent after retirement. So therefore respect comes and respect goes. Position comes and position goes, I am not dependent on them and therefore the presence and absence do not affect me.

So therefore I don't seek company. I don't feel loneliness. One of the fears in old age is fear of loneliness. You may not have a companion. As we grow old and old our contemporaries will quit, so older we are, the lonelier we are bound to become. Because the next generation – there is a big generation gap – there is no wavelength. What I say, they don't understand and what they say, I don't understand. So therefore the problem of loneliness, the problem of lack of companionship – all these worries will not affect because I am independent. I am not afraid of company, but I don't need them. Independence is one benefit.

Second benefit is poornathwam, the sense of fulfillment in life. Because I know I am the atma which is not confined to this body but I am the atma which is sat, chit ananata swaroopah and therefore I am free from limitation, nothing is away from me, everything belongs to me. There is no sense of isolation. No sense of rejection. Because if I am a person I can be rejected. But nobody can reject me because I am all pervading. So sense of isolation, sense of limitation, sense of rejection goes away, just as space cannot be rejected by anyone, I the atma cannot be rejected by anyone. Therefore the **second benefit** is what – **poornathwam**. Fullness. Completeness.

Then the **third benefit is samathwam**. Samathwam means the emotional strength to face ups and downs of life. Gnyaanam becomes a great shock absorber. Like a vehicle. When it drives through the road, there are a lot of potholes. We cannot repair the potholes because they are not under our control. The government alone has to do and you know the government generally doesn't do that and even if

they lay a new road, then will come the telephone department or some other department and again there will be pot holes. I have no control over the potholes of the road, but I can put a shock absorber in the vehicle and once I have the shock absorber which is under my control, the potholes will be there, I don't stop them but it doesn't affect me too much. No doubt the car will move and I will also move a little bit, but it is not too much.

Similarly in life, I cannot control my future situation. In fact many things are beyond my control. How my wife or my husband will behave the next moment, I do not know. How the children are going to behave once they grow up I don't know. And how they will behave once they get married, I will never know. Many parents' complaint is – my son was very good until he got married. Jaamaatha dashamograhaha. They say son-in-law is the tenth planet. Because planet is that which will affect me, but whose movements are not under my control. In keeping with this definition, son in law is the tenth planet whose life style I cannot control but whose lifestyle will affect me. Through the daughter. Therefore I do not know what type of son-in-law will come, what type of daughter-in-law will come, therefore every situation is a pot hole beyond my control, therefore instead of trying to control the whole world, put a neat gnyaanam shock absorber, converging to emotional shock absorber, so that anything happens, [gurunnaapi dhukkena na vicharyathe](#).

Krishna says, even the greatest tragedy, he will be perhaps affected slightly but it is not going to overpower him. Like a cyclist losing the balance sometimes – just the handle bar turns here and there, but sooner or later, he adjusts and rides and this is called jeevan mukthi, which can be presented as independence, fullness and balance of mind. So **swaathantriyam, poornathwam and samathwam**. Swaathantram means independence. Mental, psychological independence – physically we have to depend upon the world. We require food, clothing and shelter. Physical independence we will never get. As we grow old, we may require some stick or person to hold on to, to walk. Physical dependence nobody can avoid, psychological dependence can be avoided. So this is called jeevan mukthi. How long. As long as I live, I enjoy this benefit.

Then comes the **second benefit called videha mukthi**. The word jeevan mukthi literally means freedom while living. Freedom while living. Now what is videha mukthi. We will see. To understand that, we should know what happens to an ignorant person after death. Then only we can understand what happens to a

gnyaani after death. Let us see what happens to an agnaani. In the case of agnyaani, at the time of death, the physical body is dropped. There is separation from the physical body. In fact the very definition of death is separation from the physical body. And that is why the physical body decays and merges into the pancha bhoothas. The five elements. But even though the physical body perishes the subtle body and causal body continues to exist. And this subtle and causal body along with atma, I need not say atma, because atma is all pervading, it is everywhere, this subtle body and causal body continues to survive even after the fall of the physical body. And what does it do. It acquires another body to continue the journey. Which acquires another body. The subtle body and causal body. And it may acquire the body here itself or it may acquire the body elsewhere and therefore an agnyaani travels after death, in the sense his sookshma shareeram and kaarana shareeram travels and acquires what – another physical body which is called punarjanma or rebirth. What is the definition of death. Dropping one body is death and acquiring another body is rebirth. And then what will happen.

Again go through life and again die and again acquire another body. In the Bhagavad Gita Krishna will say, just as a person changes clothes very often, some people change in one day itself, several times, several times, some people – even weeks they don't change – jeans have come. And the dirtier it is, it is supposed to be great. I don't know what kind of philosophy. And the more torn it is, the more dirty it is, the more faded it is – the more value it has. All perception. Anyway, the body jeans – some people it is very old, dilapidated, it continues, they don't change. Some people quickly change. But birth and death is only at the level of the physical body. That is why Shankaracharya says, punarapi jananam, punarapi maranam, the cycle goes on for an agyaani. Whereas in the case of a gnyaani, it is said in the scriptures, that at the time of death, all the three bodies merge into the samashti. The shareerathrayam will merge into the prapanja thrayam. Sthoola shareeram merges into sthoola prapanja, sookshma shareeram merges into sookshma prapanja and the kaarana shareeram merges into kaarana prapanja. That means a gnyaani does not survive as an individual. Gnyaani does not survive as an individual but he survives as the samashti the total. And he is no more called jeevathma, because only when the body is there, the name jeevathma can be applied – when the shareerathrayam is gone, the name jeevathma we don't apply, he is one with paramathma. So jeevathma has now become paramathma. Losing the individuality just as a river loses its individuality when it merges into the ocean. Before merging you call it Ganga, Yamuna, Saraswati, Godavari, Narmada, Krishna, they have

names, they have forms, they have functions, but once merged into ocean – you cannot say this is Ganga, this is Yamuna, there is only one ocean.

Similarly he has become one with paramathma and therefore there is no question of punarjanma. There is no sookshma kaarana shareeram to acquire another sthoola shareeram. There is no sookshma kaarana shareeram surviving to acquire another sthoola shareeram. Therefore videha mukthi is nothing but freedom from punarjanma. Videha mukthi is freedom from punarjanma.

And how does gnyanam give this benefit of videha mukthi – the scriptures present this topic in a particular way – they say, gnyanam stops punar janma by destroying all karma. Gnyanam stops punar janma by destroying all karma. So now the next question is what do you mean by karma. Which is another big topic which we will discuss in the next class. What is karma and what is the law of karma, we will discuss in the next class.

The law of cause & effect

- What you sow is what you reap
- If we want happiness, sow the seeds of happiness
- This law of *Karma* implies conscious choice making. When we choose actions that bring happiness and success to others, the fruit of our karma is happiness and success.

THE LAW OF KARMA

This Universal Law states that nothing happens by chance or outside the Universal Laws. Every action has a reaction or consequence and we "reap what we have sown."

WHAT GOES AROUND COMES AROUND

Keep your circle positive. Say good words.
Think good thoughts. Do good deeds.

14. LAW OF KARMA

In the last session we saw the central teaching of Vedanta, namely jeevathma paramathma aikyam through which I am given to understand that I am not the reflected consciousness which is the distorted consciousness through the medium, but I am the original consciousness which is none other than Brahman. The distortions will be there, as long as the medium continues to distort. But whether the medium distorts or not I, in my original nature is undistorted consciousness. And this is not only true with regard to me, this is true with regard to every individual and therefore everyone of us is Original Consciousness and not Reflected Consciousness and this is not only true with regard to we, the jeevas, it is true with regard to eshwara also. Eshwara is also another form of distorted consciousness only because eshwara also has certain superior gunas and presence of gunas is a distortion. Because the OC does not have positive virtues also. So in the case of eshwara positive virtues is distortion, in the case of jeevas, negative virtues, vices or negative properties are distortions. And these two distortions are caused by the Reflecting Media, RM – one two three and RM 4,5,6 and when we look at ourselves from the stand point of ourselves, we are all OCs. This is jeevathma paramaathma aikya gnyaanam – given by Vedanta.

Having seen this knowledge, today, we will see the gnyaana phalam. What is the benefit of gaining this knowledge. What do I get out of it. What practical benefit can I derive by gaining this knowledge. In the shastras, scriptures and in Tatvabhoda also – the benefit is presented as two fold. One is called jeevan mukthi and the other is called videha mukthi. These are the two fold results of the knowledge. **What knowledge. I am not RC, I am OC.** So every class, I am assuming that you are remembering the previous classes, if not the previous classes in plural, at least the previous class in singular. So I am not RC the reflected, limited, distorted consciousness otherwise called ego. I am not the RC, the ego, the crooked ego, the problematic ego, but I am the OC which is unlimited, undistorted consciousness.

And what is the phalam. Jeevan mukthi and videaha mukthi. What is jeevan mukthi. Jeevan mukthi is freedom from all forms of psychological problems. Like insecurity, fear, sense of inadequacy, jealousy, anger – all these are psychological problems called samsara. Emotional tyranny caused by the mind. And jeevan mukthi means I continue to live in the world, I continue to face the challenges of life, at the same

time, I am free from these unhealthy responses. All emotional problems are – If you get angry, it is unhealthy response. So all unhealthy responses are emotional problems called samsara and freedom from these unhealthy responses, sickening responses is jeevan mukthi. And what is the mechanism behind this jeevan mukthi. How do I accomplish that. The logic is this. All the problems, and challenges of life belong to the RC alone. The RC, the jeeva alone has got all these challenges of life. They belong to the ego alone.

Because every situation will affect, either RM 1 – physical body or RM 2 or RM 3. the situation can affect only the Reflecting medium and through the RM, the RC may be affected, but not the OC and therefore all problems belong to RC. No problem belongs to OC. And we know that RC is insignificant compared to OC because RC is an incidental aspect of mine who am nothing but OC. And therefore when I go on invoking my higher nature - what is my higher nature, the OC nature. The more I invoke my OC nature the RC and the problems of RC become insignificant. Not that they go away, but from a higher perspective, this will become insignificant.

Like during the freedom struggle when they invoked the patriot in themselves, freedom of the country became so important because they had invoked a different I. what type of I. I – the Indian I or the patriot I – and because of this they could fight against the British, they could go through untold physical suffering, they could go to jail, they could go to even the Andamans – they could go through suffering, all these things – the patriot welcomed – how – while we are worried about one mosquito bite how could these people welcome all the suffering. Those sufferings appeared for them too insignificant, they were willing to go through all these because there - I was something at a higher level. Therefore when we can invoke a higher I, the lower I and its problems will not disappear, but they will become insignificant, in Sanskrit we call it abhibhavah – so when the sun rises, the candle light is overshadowed. It continues but it is overshadowed – candle light is as good as not there. Similarly in the discovery of the higher I, all the problems of samsara are as good as not there. In short they don't occupy his mind. The physical suffering or family problems don't go away. But they don't occupy the mind and tyrannize. This inner freedom, this immunity, this shock absorber is given by the discovery of the higher I. And therefore the consequent immunity enjoyed is called jeevan mukthi.

We talk about various kavacham – Tamil lai – muruga kavacham, subramanya kavacham – indrakshi kavacham – kavacham means armour, gnyaanam - serves as

an armour against unhealthy responses. This is called jeevan mukthi. Then the second benefit is videha mukthi. So the word jeevan mukthi means freedom while living. This is very important. Because Vedanta does not promise a posthumous benefit. Who wants that. This will be received by somebody else. I want to enjoy the benefit. Therefore jeevan mukthi is the benefit gained while living.

The second benefit is videha mukthi. Videha mukthi means freedom from punarjanma. Rebirth. Or freedom from the cycle of rebirth. Punarapi jananam punarapi maranam cycle I get out of. To understand what is freedom from rebirth and also how we as gnyaanis get freedom from rebirth, from the mechanism of rebirth, we should know the law of karma. Because law of karma is the principle behind rebirth as well as freedom from rebirth. Therefore videha mukthi can be understood only when the law of karma is understood and therefore we will study the law of karma as an angam of videha mukthi. We will study the law of karma which is one of the most important laws of vedic teaching and which is the unique law of vedic teaching.

So the first principle that we should remember in understanding the law of karma is – that every action that we do, deliberate action, not involuntary action, every willful, deliberate action that we do, the shastra points out – every action that we do produces two forms of result one is called the visible result, drshta phalam. And the other is the invisible result or adrishta phalam. And if the action is a good action, there is a good visible and invisible result and if it is a bad action, there is a bad visible and invisible result. For example, when I give some charity, or feed some people or send some money to the earthquake hit people – the visible result is known to all, with regard to me, the visible result is bank balance became less. That is the visible result. Proportionate to the amount that I give. This is the visible result. And on the other side, the visible result is, some people are fed, clothed or sheltered, these are all visible results and everybody knows and they can see, that is why it is called drshta phalam / visible result. And the second result is – since I have done a noble action of helping others, it produces an invisible result called adrshtam and since the action is good, it is su adrishtam. Su adrishtam mean what – good invisible result. On the other hand when I cheat someone and earn some money, the visible result is visible. What is the visible result? Increase in bank balance. That is the visible result. But since I have cheated someone, it is an improper action and I have hurt somebody, there is an invisible result. Even though I escape the laws of the government, by intelligently cheating, or bribing, even though I have this visible

result of increase in my money, there is an invisible result, an invisible negative result called dhur-adhrishtam. Dhur means what. Negative invisible result. And the good invisible result – su adrishtam is called punyam and the invisible negative result, dur-adrishtam is called paapam. So thus every deliberate action in addition to visible result produces punyam and paapam. What is the definition of punyam. Positive but invisible result. Paapam is negative invisible result. Don't say, I don't see punya paapam – you won't see punyapaapam because it is invisible. Invisible punyathai paarkalaiye. Paakaadhathu naalai than invisible solrom. So this is the first principle of the law of karma.

The next principle to be remembered is – what produces punyam, what produces paapam, it is determined based on two norms. **The first norm is – scriptural injunctions.** Whatever the scriptures promote, enjoin, they will produce punyam, whatever the scriptures prohibit, such actions will produce paapam. Suppose an action produces visible good result, and suppose that action is prohibited by scriptures, an action produces visible good result, but the scriptures prohibit that. We say such an action will produce paapam even though it may produce a visible good result. Something like, the report coming in the newspaper, that a little bit of liquor is good for health. Liquor, little bit is good for health. Let us assume it is good, I don't know. Let us assume it is good for heart. Even though it is scientifically and medically good, drishta phalam is good, shastra says, suraam na pibhet – suraa paanam should not be done under any circumstances. That is why some orthodox people do not even take cough syrup because அதுலகூட there is a percentage of alcohol. They won't take. Even though it may be medically good, **shastra nishidhatwaath paapam.** This is the principle of punyam and paapam.

What is the first norm. **shastra vidhi nishesha.** **Tasmaad shastram pramaanam they kaaryaa kaarya vyavasthithau.** And the second norm – suppose I am doing an action which is not discussed in the scriptures at all. Scriptures discuss பண்ணி இருந்தது சொன்னா – I know whether it is punya karma or papa karma, suppose there is an action which is not discussed in the scriptures, traveling by train, train travel kuryaath, train travel na kuryaath – there is no vidhi nishedhaa - when such activities, newer and newer activities are being done, invented, what is the norm of judgement, **the norm is based on the motive.** What is the motive of my action. If it is good and noble, that karma will produce punyam and if it is ignoble, it produces paapam. So thus **based on the norm of the shastric injunction and motive,** we decide whether a karma is punyam or paapam. This is the second principle.

Then the next principle that we have to remember is – all invisible punyams and paapams in due course will be converted into visible sukham and dhukham. All invisible punyams and paapams in due course be converted into drishta sukham and drishta dhukham. Punyuam will become sukham, punyam is adrishtam and sukham is drishtam. Similarly paapam will crystallize into dhukham / pain. Pain means either in the form of physical pain or any form of pain and in this we can never say, how long a particular punyam will take to get converted into sukham. The duration for conversion is not uniform. Today's punyam can become tomorrow's sukham or day after tomorrow's sukham – or next decade's sukham, assuming that we will be there in the next decade. Or it can become even next janma. So what is the gestation period. Means what – how long the punyam will remain dormant. Like some of the mines which are placed during Second World War or ten years before, during Vietnam war – even some of them are exploding now. So therefore the punyams can become sukham at any time. Duration we will never know. Then who knows. Whoever gives the result, that result giver, the Lord knows. That is enough.

And thus some karma, some punyams can give immediate sukham and some punyams can give the benefit later. And the example given in the shastra is different types of seeds which are planted on the same day. A papaya seed, a mango seed, a coconut seed – even though the dates of plantation is the same – different seeds take different duration of time, to become a full fledged tree and produce fruits. A papaya gives fruits soon, but mango takes time. These are all inbuilt in the punyam itself. And because of this we have to derive another corollary. Since the punyams and paapams can fructify at different duration, some of the punya paapams may not fructify in this janma itself. Which means unfructified punya paapam remain in the case of every jeeva. I don't say all the punya paapams are unfructified. There are many punya paapams which will fructify today itself, tomorrow itself, next week but there can be and there will be many unfructified punya paapam accumulated in my account. And because of the unfructified punya paapam – we will have to take punar janma and an appropriate body – for what purpose - for the fructification of these unfructified ones - for reaping the result of our actions. Otherwise what will people do. People will do all akramams and when the police catches, what do they do, bite the potassium cyanide packet. So that they can avoid all the problems that they will confront in jail. Commit suicide. It is a wonderful way of escaping from the moral order of the law. The scriptures say nobody can escape from the moral laws of the Lord. One can escape from the criminal law of the country through several methods,

but one can never escape from the cosmic moral and law of the Lord. Even if we kill this body another body will be produced and that person will have to pay for the additional paapam of committing suicide. Adding more to the already ones. And therefore the law of karma necessitates repeated birth and death, and therefore the present birth is only one of the long chain of birth and death. So we had innumerable number of past janmas, we will have innumerable number of future janmas also. Thus the cycle of birth and death is caused by the law of karma. This is the principle of law of karma.

And our scriptures point out that this has to be very, very clearly understood and assimilated by every individual. In fact more than self knowledge, self knowledge is the next higher knowledge – but the fundamental thing that everyone has to understand assimilate before problems start in life. Before entering grhasthaashrama. Right from the type of wife itself, we should know that the law of karma is functioning. I won't say, punyam or paapam, you decide. **Rrunna anubandha roopena pashu pathni sudhaalaya – rrnnakshaye kshayam yaanthi thathrakaa paridevanam.** Every problem in life is associated with law of karma. The more we assimilate the law, the more healthy will be our attitude towards problems of life and therefore we should assimilate and if I assimilate the law of karma, what are the advantages. What attitudinal changes it will bring. The assimilation of law of karma will bring some healthy attitudinal changes. What are they? We should know. The first advantage is – the law of karma explains the disparities and differences in the living beings. Why are living beings born differently. Some animals, some plants, some human beings, and among human beings, some born with silver spoon or golden spoon, some are born in the slum, some are born with congenital diseases, some are born with good skills, one and the same parents, different children are different. One is a criminal and another is a saint. How do you explain? You cannot merely say, genetics because for the same parent, parents have diabetes and every child has got diabetes, because if parents have children also get. But one child does not get. Why? Freak. Thus you have innumerable inexplicable phenomena in the world, all of them can be explained only in one way. That is the law of karma. And if you don't accept the law of karma, you will have to resort to the theory of chance. An intelligent person will never accept the theory of chance. Because I see the creation as orderly. Science every day proves that the creation is governed by laws, wherever law is there, there is order. Therefore how can I say the disparity is chance – it is because of the law of karma. So the law of karma explains the disparity.

And the second advantage is – the law of karma helps me in accepting the inexplicable suffering. People say, I have been so good to everyone, oru erummba kooda onnum pannalai, and why I should go through all these problems. When I am not able to accept my problem, when I go on asking, why me, why me, law of karma helps in accepting, because I know that I am responsible for every one of my suffering, through my immediate past action or through my remote past action. But my past action. I may not remember which remote past action because my memory, last Sunday class எ ஞாபகம் இல்லை; when I don't remember the last Sunday class, how am I to remember every action that I did in the past. And forgetfulness does not prove non-existence. There are innumerable papa karmas also that I have done which produces the negative result, therefore I am responsible for everyone of my suffering, I will not blame anyone in the world. Blaming is the most natural tendency. ❑ Blame someone. Somebody. If nobody is available, ❑ stars are there. Shani, Rahu dasai. So therefore resistance and not taking responsibility is sorrow. Non-resistance and acceptance, the intensity of problem reduces. This is the second advantage.

The third advantage is – faith in God will not be shaken. Faith in God will not be shaken if I accept the law of karma. Because I know that even though I am a good person now, if I suffer, my suffering is not because of an unjust God, suffering is because of my remote past action which I don't remember now. Therefore God can never be unjust. There is no injustice in the world. There seems to be injustice because we do not recollect the past papa karmas. Otherwise when I suffer, I begin to question the Lords sense of justice and there are many religious people who did not understand the law of karma and therefore they blame God for their suffering and they turned atheists. Naan chonnen oloyo oru class lai. Oru lady came and told me, I am going to throw away my Muruga, because my daughter did not get married. What is the connection between Muruga bhakthi and daughter not getting married. So Muruga's job is what. Her daughter must be married. What silliest logic. She says, I threw away all books and all photos because of the simple reason– she is a devotee but she didn't know the law of karma. Therefore faith in God – God is saved, if you understand the law of karma. This is the third benefit

And the **fourth benefit** is – if I accept the law of karma, **I can take responsibility for my future.** I can take charge of my life. Because the law of

karma says, my present situation is the result of my past action, you can extend this and say that my future situation will depend upon my present action. Therefore if I can intelligently live in the present, I can influence my future. If I cannot totally control, at least I can greatly influence my future. And I can avert fatalism. I can accept my free will. I have a freedom to choose my future. Because my future is dependent on my present karma. And therefore law of karma restores my free will and averts fatalistic tendencies. People think law of karma leads to fatalism. Just the opposite – in fact we say, law of karma does not lead to fatalism, law of karma alone is the antidote to fatalism because law of karma tells me, I am responsible for my present situation by my past actions, therefore I am responsible for my future. If I don't accept the law of karma what will be my conclusion, if I don't accept the law of karma, I will say somebody is responsible for my present situation and if somebody else is responsible for my present situation, somebody else will be responsible for my future also. That means future is not in my hands. So if I don't accept the law of karma, I give my life to chance to fatalism. If I accept law of karma, I am accepting my will and freedom to shape my future. This is another advantage.

Then the **last advantage** – last for the time being. Last advantage is – this **answers one of the fundamental questions asked by many people**, especially youngsters. When we talk about ethical way of life, good way of life, one of the questions asked by most of the youngsters is – if you say ethical life is a blessing, and unethical life is harmful, if that is your slogan and theory – how come many good people are suffering. And how come many corrupt people are having a gala time. Because if you are going to look at this event, what will be my natural conclusion. This person has been ethical and this fellow suffers. That person did all the possible akramams and he is having a comfortable life and therefore what will be my conclusion. Happy life venum sonna akramam pannanum. This will be my conclusion. Because that is the superficial observation. How will you answer such people. Can you say therefore be corrupt. You can restore morality in society only if you bring in law of karma and law of karma will explain this phenomenon properly. It will say that present good person, the present ethical person is suffering because of the past unethical action. Therefore my rule is always true. Unethical actions hurt. Whether you are good in the present or bad in the present. The present good person suffers not because of the present goodness – goodness never leads to suffering. A present good person suffers because of past unethical actions. And the present corrupt person, present corrupt person means what - a person who is presently corrupt – a present corrupt person enjoys because of – enjoys means what – he has a comfortable life because

of past ethical actions. Therefore always the rule is ethical action blesses and unethical action hurts.

So therefore you be ethical. Thus social morality can be upheld only by the law of karma. If you don't accept the law of karma, all the children will conclude that good people suffer, bad people enjoy and therefore all the values are for talking and not for living.. You will conclude that it is not for living. Therefore law of karma is required - for a moral order in society. So thus the law of karma is an extremely important law.

Now we have to come to videha mukthi based on this. These punya paapams that a person acquires is divided into three types. The punya paapam or adrishtam is divided into three types. What are they? All the punya paapams accumulated in the past janmas or past births are called sanchitha punya paapam or sanchitha adrishtam. Sanchitham means accumulated. And of all those accumulated a portion alone is ready for fructification at a particular time. All are not mature like the fixed deposit you talk about – just as your fixed deposit mature at different times, your fixed sanchitham matures at different times. That maturing punya paapam is called praarabdham.

Sanchitham will not affect you now. Why. Because it is not matured. Whereas praarabdham being mature, it is responsible for the present physical body. Your present body is determined by your praarabdha. Whether you are a human or animal, male or female, healthy body or with congenital diseases, whether you are going to live for 60 years or 160 years – all are determined by praarabdha. Your parentage, your place of birth, infect many things are determined by praarabdha. And when praarabdha gives you a human body, not only you reap your praarabdha, but while reaping your praarabdham, you are doing fresh mischiefs. You know mischiefs. Fresh actions you are doing. As a human being, you do a lot of deliberate actions, willful actions which will produce fresh punya paapam and that fresh acquisitions or earnings are called aagaami. And therefore your present life, is a result of your aagaami and praarabdha. Because aagami also – some of the aagaamis produce result in this janma, praarabdham also produces result, aagami and praarabdham combined together will give you experiences. And some of the aagaamis, aagaamis means freshly acquired, some of the aagaamis are not reaped in this janma so at the end of the present janma – praarabdha is exhausted, some aagamis are exhausted, some aagaami karma remains and what will they do, they

will join the big bundle. Sanchitham. Big bundle. And out of the sanchitham the next one gets ready giving you punar janma and there also you exhaust the praarabdha, acquire aagami, some of them are exhausted, some of them are kept back, and they all join sanchitha, and it goes on and on and on. This is the lot of an ignorant person.

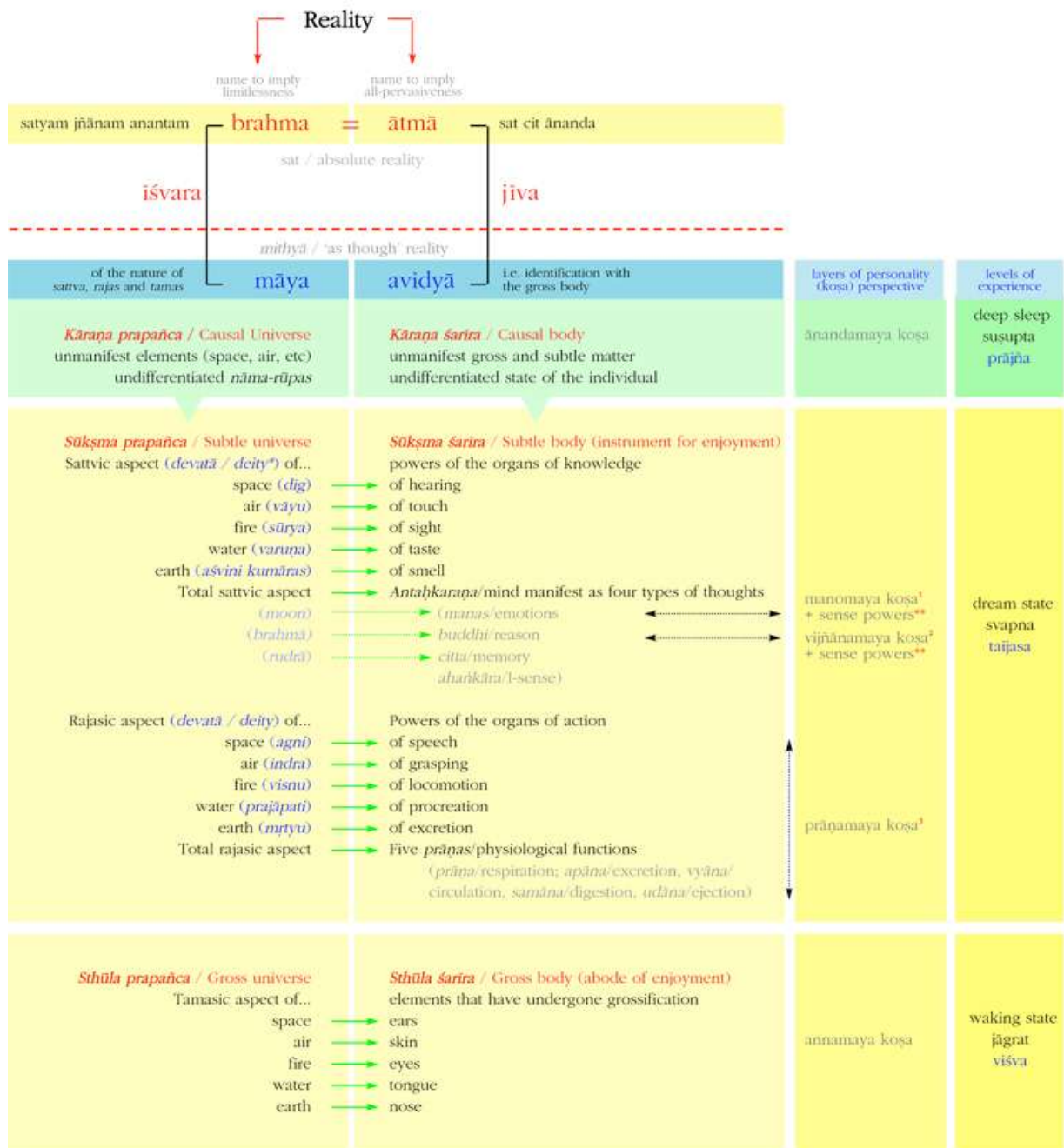
In the case of a wise person, what happens. Shastra points out, gnyanam is such a powerful radiation, like the radiation used for cancerous cells, gnyanam is such a powerful radiation that it destroys all the sanchitha karmas. **Sanchitha papa vinaashana lingam. Thath pranaamaami sadaashiva lingam.** Sanchitha naasha it says. Then because the gnyani does not have identification with RC, gnyani invokes all the time what – the OC he established in, since he does not have strong abhimaana or identification with RC, the ego, he does not acquire aagami. Because he does not have ahamkaara and abhimaana, he doesn't acquire aagami. So sanchitham gone, aagami doesn't come. Aagami gone you cannot say. Aagami doesn't come. One will go; other will not come. You are saved from both. Then only one remains. The praarabdham. Since it has started it will continue to give pleasurable and painful experiences, but as I said in the beginning, these experiences can affect only the RM and RC. But gnyani being established in the higher I – OC, he does not bother much about these insignificant problems. Therefore he doesn't have any unhealthy response, therefore he is immunized against praarabdha. And once the praarabdha is exhausted, what happens, sanchitha is gone, praarabdha is exhausted, aagami avoided and therefore no karma, and since there is neither punyam nor paapam, he does not acquire, a new birth. This is called videha mukthi. Thus gnyani as a result of gnyanam enjoys jeevan mukthi and videha mukthi. This is gnyana phalam. And with this gnyana phalam Tatva bhodha completes its teaching.

Thanum tyajathu vaakaashyaam shopatasya grhethavaa gnyana sampraapthi samaye mukthosau vigathaashaya.

This gnyani is liberated wherever he dies, whenever he dies. This is gnyana phalam.

Tattva Bodha in a nutshell

A visual presentation of the text



* As it is virtually impossible to visualise the power of the organ of sight, for example, it is given the form of *sūrya*, the sun, as an alter for worship. Why worship? Because when one understands that the power of sight is the only name of a form in which Reality manifests, we delight in our intrinsic nature, *svatūpatī*, as Brahman

1. *iccha śakti*
2. *jñāna śakti*
3. *kriyā śakti*
** sense powers = powers of organs of knowledge

15. SUMMARY OF TATWABODHA

In the last class we completed the text book of Tatvabhodha in which all the important technical terms of Vedanta shastra has been beautifully presented. We saw all those topics in these classes and today I would like to wind up the Tatvabhodha study by giving you a bird's eye view of all the important topics that we have seen. Just a consolidating summary. A summary of the summary. The tatwabodha text can be broadly classified into five portions. First I will enumerate those five portions, then I will sum up the essence of those portion.

The **first portion** is that which deals with the qualifications required for self enquiry or vedantic study. **Qualifications** is the first portion. In Sanskrit it is called adhikaarithwam. Adhikarithwam means eligibility. Yogyathaa. So thus qualifications or eligibility is part one.

The **second part** is the **analysis of the individual**. In Sanskrit, individual is called vyashti. Microcosm. So the analysis of the micro. Micro analysis. Not micro analysis. Analysis of the micro. So individual is the second portion.

The **third** one is **analysis of the total**. In Sanskrit, the total is called samashti. So samashti vichaara. So vyashti vichaara and samashti vichaara. Vyashti. Samashti. The analysis of the macrocosm. This is the third portion.

Then the **fourth** portion is the **essential oneness of the individual and the total**. The essential oneness of the individual and the total. **Vyashti samashti swroopa ayikyam**. Swarooma means the essential. So swarooma ayikayam means the essential identity of the micro and macro. This is the fourth topic.

Then the **fifth and final** topic is the **knowledge of this essential identity and the benefit of this knowledge**. **Aikya gnyaanam and aikyam gnyaana phalam**. To be elaborate – **vyashti samashti swarooma aikya gnyaanam**. The knowledge of this essential oneness as well as the benefit of this knowledge. In simple language gnyaanam phalam cha. Or gnyaana phale. This is the fifth portion. This is Tatvabhodha.

Now we will see the main points that we had discussed before. The first one is the eligibility or qualification. What makes me qualified for spiritual enquiry. There we saw four fold qualification or sadhana chatustayam was mentioned. They are discrimination, dispassion, desire and discipline. Do you remember? Discrimination, dispassion, desire and discipline. Four Ds. D D D D.

Discrimination is between the real goal of life and all the other fake goals of life. So there are so many fake goals, imitation goals, apparent goals, seeming goals are there. We should not be enamored by these fake goals called preyas. We should be able to identify the real goal. This capacity to differentiate the real goal of life from the fake goals of life is called discrimination.

Dispassion is reducing all the fake goals like money, position, possession, relations, - all these are fake goals of life. Reducing all these fake goals into simple means only to attain the real goal. So converting the fake goals into means and consequently not giving them undue importance. When you look upon them as goal, you give them over importance, when the goal is reduced to means, you don't give undue importance, you give due importance. This removal of the undue importance from fake goals is dispassion. Passion is gone. Obsession is gone with regard to the fake goals of life.

And the next qualification mentioned is desire. And desire is a burning urge for the accomplishment of the real goal. Nourishment of the desire for the real goal of life and even reorienting our life, our association, our activities – all these things are reshuffled and reoriented to nourish the desire for the real goal because initially the desire is only a feeble and vague desire. So this is the third one. Desire for the real goal.

And fourthly discipline. The attunement of all our organs for the realization of, for the accomplishment of the real goal. So this attunement of all the organs – so making all the organs – spiritual-knowledge friendly. Useful idiom. Vedanta-friendly orientation. Gearing, attunement, fine tuning. All the organs means the physical body, sense organs, mind the intellect – all of them. This is called discipline.

So thus discrimination, dispassion, desire and discipline are the four qualifications which makes me eligible for enquiry. Without this eligibility, if I enter into spiritual enquiry, what can happen is – enquiry will become unsuccessful, it will become a

mere academic study. Whether the spiritual enquiry should become an academic study or whether it should become a self transforming exercise depends upon whether I have the eligibility or not. And therefore eligibility is emphasized.

And Tatvabodha does not mention how to acquire the eligibility and that we have to supply. Of the eligibility – four fold qualifications, the first three are accomplished through karma yoga. What are the first three. Discrimination, dispassion and desire. So discrimination, dispassion and desire, - desire for what, desire for the real goal, so the first three d's are accomplished through karma yoga and what is karma yoga, we have already seen in the first few lectures. And the fourth and final discipline is accomplished through upaasana yogah, otherwise called ashtaanga yoga, otherwise called samaadhi yogah. These are the various words used. We have been using the word upaasana.

What is upaasana yoga. Also we have seen in the introductory lectures. So thus what is our first job. Through karma yoga acquire the first three qualifications and through upaasana acquire the fourth qualification. So once I successfully go through karma and upaasana – I am eligible for spiritual enquiry. If you call the first portion as religious way of life, spiritual enquiry is the philosophical aspect of life. Religion gives me qualification, philosophy gives me wisdom. So this is the first part of Tatvabhodha .

Then we will go to the second part which is the analysis of the individual. And in this portion, we saw the individual is broadly classified into two parts. The material part of the individual and the spiritual part. Anatma amsha and atmaamshah. The material and spiritual part, every individual is a mixture of both. And for the convenience of understanding, the material part of the individual is divided in two ways. The first division is the body division. Gross, subtle and causal bodies. This is one method of dividing the material part of the individual. Which division is purely based on the fineness of the matter. All the three bodies, all the three layers are matter only. Then why do you classify into three. Based on the fineness of the matter. Like we see in dresses. Hundred counts, hundred and twenty counts, costlier also it becomes. Thus we have a fine gross body, finer subtle body and finest causal body. All are bodies, all are matter, but the texture differs as it were. And for our own convenience, the same material part was divided into five layers, from the angle of the function. So the first division is based on the fineness and the second division is based on function. Functional division and fineness based division.

And when it was divided into five layers, based on function, tatwabodha pointed out – we have an anatomical part which is the anatomy. The second is the physiological part, consisting of the functions of the anatomy. The physiological part. Then the next is the psychological part. The emotional. Emotional or psychological part. Then the next layer is the rational or the intellectual part. Dealing with the cognitive aspect. They talk about cognitive psychology. Cognition means gnyaanam or knowledge. So the cognitive part or the rational or intellectual aspect and the fifth and final is the unconscious or the dormant aspect of the personality which is not very clearly or visibly perceptible, but it is all there inside. The unconscious or the dormant part. Thus the anatomical, the physiological, the psychological, the intellectual and the unconscious or subconscious. These fivefold layers belong to what. The material part of the individual. So whether it is the threefold layers called the three bodies or the fivefold layers called the five koshas - they all are the material part of the individual. And Tatva bodha pointed out – other than the material part is the spiritual part which is the consciousness principle or chaitanya amsha. Which is different from all the five layers, different from all the three layers, which is aware of all these. Which we call the witness consciousness or saakshi thathwam or the chaitanya thathwam. And we saw that this consciousness is neither part of the material amsha, nor the property of the material body nor the product of the material body. It is a distinct entity. And we all saw the nature of that consciousness. It is not limited by the material part, and it is not affected by the activities of the material part, etc. we saw care of the atma topic. So thus the individual was divided into the material and spiritual parts. Material part is called anatma and spiritual part is called atma. And this atma is given another name also. Brahman. Atma is known by another name. Brahman. So this is the second topic of tatwabodha, the analysis of micro, the individual.

Now we have to go to the third topic which is the analysis of the total, the samashti, the macro, that is the universe. Jagat vicharah. Or srishti vicharah. These are the Sanskrit words used in the shastra. And what did we see in this portion. Most important thing we saw – universe is never created. The very, very important idea which we have to receive and assimilate, we should never ask the question – who created the world. Or why the world is created, etc. the questions are irrelevant because the universe is never created. Why – because of the most important law. What is that law? Matter can never be created. Matter can never be destroyed. And therefore the Tatvabodha pointed out that the universe was all the time there and

the only thing is – it is not there in the same form. **The universe is always existent but not always existent in the same form.** Now the universe is available in perceptible, visible, transactable form. And before the very universe was existent in dormant unmanifest or potential form. And the potential form of the creation is called the causal universe. Otherwise known as maya. Maya is another name for the universe itself. Maya is another name for the universe itself. But a name given when the universe is in dormant form. Just as ice is the name given to water itself, water itself is called ice, but not when it is in liquid condition, but when it is in solid condition. Similarly the universe is called maya when – not when it is in visible condition, in visible condition it is called universe, but when it is in dormant, potential, unmanifest, causal, seed condition, it is called maya or causal universe. ---
- And the universe is totally material in nature. Matter in nature. Then what happens. This causal universe at the appropriate time evolves. This evolution is wrongly called creation. So creation is a misnomer for the manifestation or evolution. Therefore we should never use the word creation, we should use the word manifestation. In Sanskrit it is called aavhir bhaavah. Going to unmanifestation is called thiro bhaavah. Becomes visible and invisible. But it is always there. And it evolves in two stages. The first stage of evolution is the causal universe becomes the subtle universe. The causal universe becomes the subtle universe. Subtle universe means it is neither totally unmanifest nor totally manifest. In-between condition – like twilight. So morning five o'clock – is it night or day if you ask what will you say. That is why we have a special word. Dawn or dusk. Dawn or dusk means what. Neither you can call it totally dark nor can you call it totally bright. mixed. Everywhere mixed nature is there. Similarly you have teenager. You cannot say whether he is a child or an adult. That is why it is an eternal problem. That is why you have a tough time. Because you think he is a child but he thinks he is an adult. Therefore you feel you have to still advice but he feels that he is free. Please leave us alone, we are grown up. Therefore eternal tug of war. Why – child or adult. That is why we have an in between word. Adolescent.

And all mixed things are problems. It means neither here nor there. Nebulous, vague, it is a grey area. So thus causal universe becomes subtle universe and later is created or manifested the grossest universe, most visible, handle_able, transactable, analyzable universe. In fact scientists are only scratching the gross universe. They have never understood what is subtle universe. Ask a scientist what is mind. Even now scientist have not been able to understand. That is why psychology doesn't know whether it should be classified into science or speculation. It doesn't come

under scientific study and at the same time mind plays the most important role in our life. Because all our problems are where – mind. Therefore when we are not able to understand the subtle mind, where is the question of understanding the subtle universe – and where is the question of studying the causal and where is the question of understanding the atma which is beyond the causal. Science is rudimentary. That is what Newton or somebody said. I am only playing with some pebbles on the shore while the vast truth is the ocean in front. Therefore science is only playing with the pebbles on the shore which has no connection with reality. Reality is where. That is the vast ocean. Anyway let us come to the topic. So the causal universe becomes the subtle universe, becomes the gross universe. And this is called creation. But we should understand it as manifestation and according to our shastra this is an eternal process. Causal evolving into subtle and gross and dances about for some time and again gets reduced to causal form. Exactly like we going to sleep daily and again waking up. Deep sleep state and again semi waking up i.e. dream, partial waking. And then fully waking. And night aanaa partial sleep and full sleep. Just as we daily do this, at the cosmic level also expansion and contraction takes place. This is the study of macro srishti vicharah.

Then the fourth topic – qualification, micro, macro and then aikyam of micro and macro. Which I said is the central theme, the most important theme. Now we have three factors to study. We have got the micro individual consisting of three layers – what are the three layers – causal body, subtle body and gross body. Three layers. We have got the macro universe, also consisting of three. Causal universe, subtle universe and gross universe. Thus we have got micro and macro. And we have got a third entity which we will forget often. And what is that third entity. The consciousness principle which is different from both micro and macro. Because micro is also matter and macro is also matter. Both are material in nature. Both are matter. So vyashti macro and samashti macro vyathiriktha consciousness asthi.

And we find an interesting thing. What is that. Micro-matter and macro-matter both being matter, both are insentient in nature but even though they are insentient both of them are capable of functioning as a medium for consciousness. Even though both of them are material in nature, both of them are capable of functioning as a medium. In the shastra it is called upaadhi. Just as the bulb and the filament does not have light of its own, but it has a peculiar capacity. What is that. It can function as a medium for the electricity. And when it functions as a medium for electricity, the bulb becomes bright bulb. In the same way micro and macro are able to serve

as bulbs as it were for consciousness. Micro or macro. Remember, in consciousness, there is no micro or macro. No cro. So in consciousness vyashti samashti bheda is not there. Electricity is one whether the bulb is five watt or five thousand watt. Bedroom light or search light. And when the consciousness functions through these two media, in keeping with the nature of the media, the consciousness gets a distortion which we call reflected consciousness. Do you remember? OC becomes RC at the micro level and RC – RC means what. Reflected consciousness, RC at the macro level. So micro-RC and macro-RC. And naturally the reflection will have distortions, and in both media distortions take place. In the micro medium, since the medium is inferior it gets distorted and it gets endowed with inferior qualities. Nikrishta gunah. Original consciousness has got which guna. Do you remember? It has no gunas. Nirguna is OC. It doesn't have inferior properties or superior properties. It is property-free, attribute-free. When it is manifest in nikrishta upaadhi it gets endowed with inferior attribute and it is named jeevah. So jeeva is RC obtaining in inferior medium. And the very same OC is manifested and functioning in the macro and since the macro medium is superior, uthkrishta upaadhi – there the distortion is positive distortion – instead of no guna, that also gets gunas, getting guna is distortion, but here what are the gunas. Uthkrishta upaadithwaath krishta gunaa. Superior attributes are there in macro RC. And this macro RC with superior attributes is called eswharah. So jeeva is also RC and eshwara is also RC. And from RC angle they are totally different because one has got inferior attributes and the other has got superior attributes, one is helpless, the other is helper – anaathaha anaatha naathah. Dheenah dheena bhandhu Daasah swami. So the micro RC is daasah, the macro RC is swami. OC is daasa or swami. So OC is netiher daasa nor swami because it doesn't have inferior attributes, it doesn't have superior attributes. It is neither kaaryam nor kaaranam, it is neither macro nor micro – and therefore from RC angle – there is difference, there is behdhah, whereas if you know RC is nothing but OC only, but manifesting through a distorting medium. Remember the example, there is a convex mirror, there is a concave mirror and I am here. Convex mirror there is an elongated face. There is a chappai face. Which one is my attribute. Elongation or flatness. Neither of them is my attribute, elongation is one form of distortion, flatness is another form of distortion, I am free from both. This capacity to intellectually separate the medium, you cannot physically separate consciousness from the medium, why you cannot physically separate – you cannot separate consciousness. Just as no physical thing can be separated from space, space being all pervading, similarly you can never separate micro-medium or macro-

medium from consciousness – therefore the separation has to be done in terms of – understanding or wisdom. And you separate the micro and macro medium, forget the distortions as incidental and own up the distortion free OC.

Aham brahama atma asmi. Aham na jeevah, aham na eshwara, aham jeeva eshwara vyathiriktha brahmaatma OC asmi. This is called vyashti samashti swaropa aikyam. Jeevathma paramathma ayikyam. This portion is called mahavaakyam portion. Any portion – this is discussed, the essential oneness is discussed that portion is called maha vaakyam portion.

This is the fourth topic of Tatvabhodha. Then comes the **fifth and final** topic. What is that. **Aikya gnyaanam and aikya gnyaana phalam.** It is not enough that the scriptures say that. If the scriptures say that, scriptures will be liberated. So I have to receive this wisdom. And it should become my wisdom. It should become a fact for me. And the pursuit of this wisdom is called gnyaana pursuit and it is called gnyaana yoga. Gnyaana yoga means the pursuit of this wisdom. By analyzing the individual, analyzing the total arriving at the essential nature and seeing the fact that the essential nature is one. RM is different, RC is different, RM അങ്ങനാ അങ്ങനാ – reflecting media are different, reflected consciousness are different – but OC the essence is one. Seeing this as a fact.

And this gnyaana yoga consists of three fold exercises – which we studied while discussing gnyaana yogah. I hope you are clear about karma yoga, upaasana yoga and gnyaana yoga. Karma yoga and upaasana yoga gives me what. Eligibility. Gnyaana yoga gives me what. Wisdom. So which one I should follow. What do I want. Eligibility? Wisdom? What do I want? Without eligibility wisdom cannot come, without wisdom, eligibility is useless. And therefore you require karma yoga and upaasana yoga compulsorily, for getting eligibility. And you have to necessarily come to gnyaana yoga to attain wisdom. There is no choice among the three. So never say, you go in karma path, you go in upaasana path, I will go in gnyaanam path; never say that from now on. All the three are important. The first two gives eligibility and the third gives wisdom.

And what is this process. I said the three fold process of receiving the wisdom, which is the first process, which involves systematic, consistent study of scriptures for a length of time, under the guidance of a competent acharya. This process is called shravanam.

And the next one is converting knowledge into conviction. Which is nothing but removal of any doubt regarding this knowledge. The intellect should not raise any objection. I should be thoroughly convinced. I am only OC in the vesham of RC. And therefore RC life is only a drama, I am not overly worried about this RC drama. It should become a conviction. So converting knowledge into conviction is called mananam which is done by removing every doubt. Any doubt. That is why a teacher is only happy if the student raises questions or doubts. A vedantic teacher is never disturbed by doubt because this is not a matter of belief, but it is a matter of knowing. Where belief comes questioning is not allowed. Where understanding comes questioning is a blessing. If the student doesn't know how to ask questions, the teacher will train the student to ask questions. This portion is called mananam. Which I call as removing the intellectual obstacles for this knowledge.

And the third and final portion of this exercise is called nidhidhyaasanam. Which is assimilation of this wisdom by which I learn to get out of old habits of living. Because I have lived all the time as RC. So there is an RC way of life, there is an OC way of life. RC way of life is called saamsaric way of life. All the time afraid, all the time insecure, all the time anxious, all the time depressed, all the time worried. This is RCs biography. And by living such a life, it has become my second nature and I have been conditioned to live that way. Nidhidhyaasanam is deconditioning process. Deconditioning also resembles another way of conditioning. So if you have turned a rope, twisted a rope to right hand side 100 times, like the telephone wire which gets twisted – if you want to make it normal, what should you do, if 100 times it is twisted to right side, 100 times you have to twist to left side to make it - not turn it to the left. To make it normal. Therefore since RC orientation is so strong, I have to live an alert and deliberate life of deconditioning or re-orienting, this is called nidhidhyaasanam. It is in the form of repeated hearing, it is in the form of reading – reading what. The shastras. So hearing reading, writing, discussing, teaching all these are different forms of nidhidhyaasanam. All these are different forms of nidhidhyaasanam, by any method we can assimilate and the wisdom becomes mine. And gnyaanam is called gnyaana nishtaa. So convert knowledge into conviction and convert conviction into nishtaa. I will translate nishtaa as total transformation. As I said, transformation can be translated as transcending form. Now I am formed I or deformed I. Deformation is also another form only. Therefore formed I, I am. Transcending the form, when I own up – I am OC, what is the form of OC. OC kku enna form irrukku. It is formless. Therefore converting the formed I into formless I

is transcending the form – I will call it **trans form ation**. And this transformation is called jeevan mukthi.

So thus one gets knowledge through shravanam, mananam and nidhidhyaasanam – then what is the gnyaana phalam, gnyaanam and phalam sonnen. Gnyaana phalam is what. This total transformation. Not physical, psychological transformation. The life which was a burden before, becomes a sport later. Problems will be converted to challenges. There is no change in the world and people, there is change in my very way of looking. My goggles are changed. Previously I had one color. That is the black and dark color. Everything was dark. Now I have got bright color. So everything is bright. Nandathi nandathi nadhatheva. And this transformed life is called jeevan mukthi. And as a result of this gnyaanam, a person gets over all the punya papa karmas also. Sanchitha karma, aagaami karma, praarabdha karma, sanchitha karma is burnt, aagaami karma is avoided, praarabdha karma is exhausted – without adverse reaction, without adverse response, and once the three karmas are gone – the body falls, and a person is never reborn again. Another body is not required because no more karmas to be exhausted and the absence of rebirth is called videha mukthi. Punar janma abhaavah. So thus jeevan mukthi and videha mukthi are the two fold result of gnyaanam.

And this result a person will attain wherever he dies, whenever he dies.

So with this the Tatvabodha text is over. And you should be familiar with all these topics. Whatever scriptural texts you study, even puraanas heavily use these terminologies, therefore read this as often as possible and be familiar with these definitions.

So with this I conclude my Tatvabodha study.

www.arshaavinash.in

WEBSITE FOR FREE E-BOOKS ON VEDANTA & SANSKRIT



Pujya Swami Dayananda Saraswati launched Arsha Avinash Foundation's website www.arshaavinash.in on Dec 31, 2014.

All the E-books available on the website can be downloaded FREE!

PUJYA SWAMI DAYANANDA SARASWATI- A BRIEF BIOGRAPHY BY N. AVINASHILINGAM. It is available in English, Tamil, Hindi and Portuguese.

SWAMI PARAMARTHANANDA'S TRANSCRIBED CLASS NOTES: Available class notes are Introduction to Vedanta, Tattva Bodha, Bhagavad Gita (3329 pages), Isavasya Upanisad, Kenopanisad, Kathopanisad, Prasna Upanisad, Mundaka Upanisad, Mandukya Upanisad with karika, Aitareya Upanisad, Chandogya Upanisad, Brihadarnyaka Upanisad (1190 pages), Brahma Sutra (1486 pages), Atma Bodha, Vivekachudamani (2038 pages), Panchadasi, Manisha Panchakam, Upadesha Saara, Saddarsanam, Jayanteya Gita, Jiva Yatra, Dhanyastakam, Advaita Makaranda, Dakshinamurthy Stotram, Drg Drsyva Viveka and Naishkarmya Siddhi.

BRNI MEDHA MICHKA'S BOOKS ON SANSKRIT GRAMMAR: Enjoyable Sanskrit Grammar Books- Basic Structure of Language, Phonetics & Sandhi, Derivatives (Pancavrttayah), Dhatukosah, Astadhyayi, Study Guide to Panini Sutras through Lagu Siddhanta Kaumudi, Sanskrit Alphabet Study Books- Single Letters, Conjunct Consonants.

There are many more books and articles on Indian culture and Spirituality, Chanting, Yoga and Meditation. There are also books in Tamil on Vedanta.



Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: +91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in