



KENO UPANISHAD

With

SHANKARABASHYAM

QUESTION & ANSWER

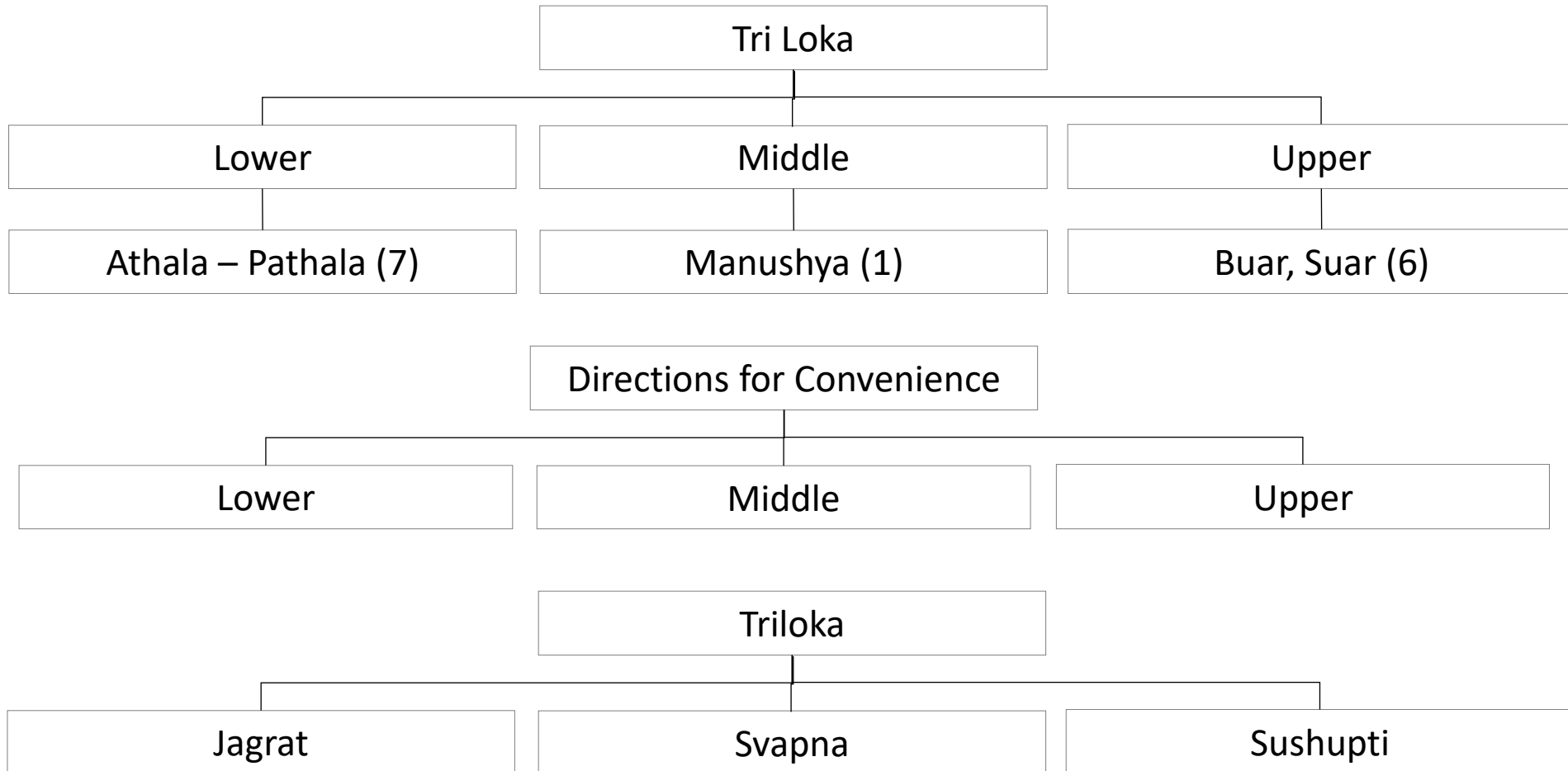
Question + Answer

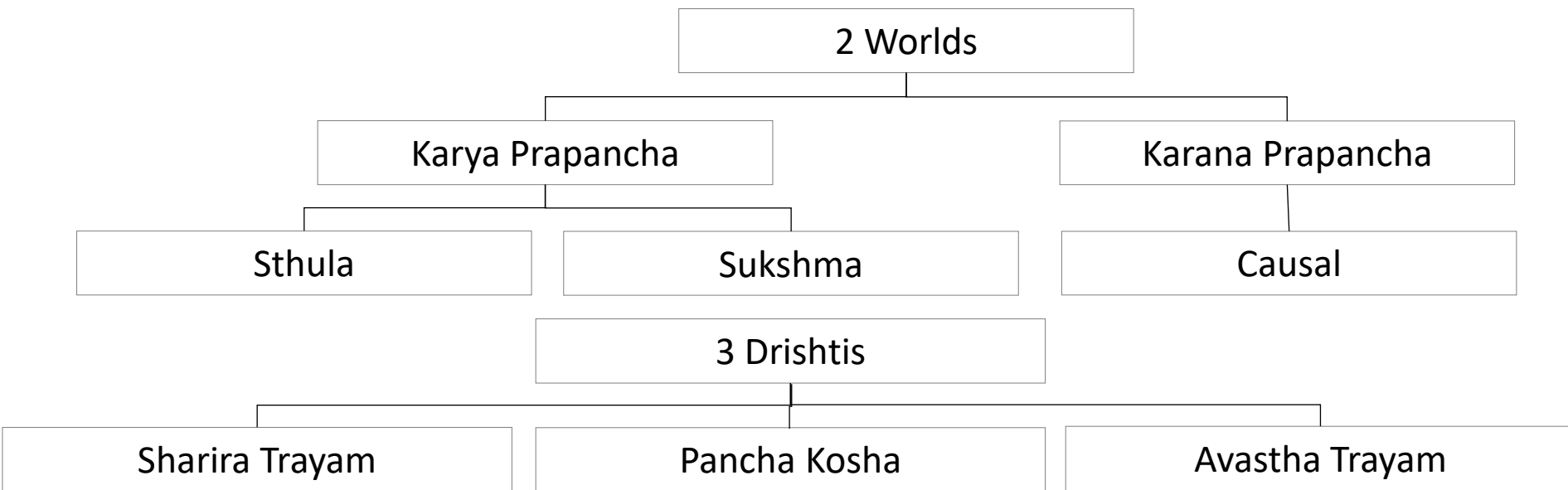
Lecture 58

Question 1 :

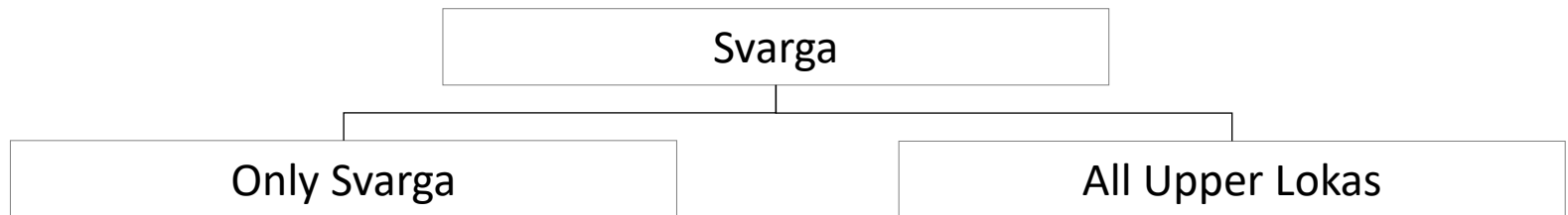
Puranas :

- 14 Lokas (Chatur Dasha) Divided according to context.





- Chandra – Presiding deity of Pitru Loka.



Question 2 :

- Sorrow – Unreal in waking, dream
- Lord identifies with us to remove unreal sorrow.

Example :

- Balloon bursts.
- Father identifies with child's sorrow (Tragedy for him).
- Come to Advaita, then problems not serious.

Question 3 :

- Many Vyasa – in History
- Buddha time, Purana time.
- Vyasa = Chiran Jeevi Ever 18.

Question 4 :

- Can we say lies for Business?

Answer :

- Values are important for spiritual progress.
- In Vyavahara, problems exist for values.

• **Hence Sanyasa relevant to maintain life of values.**

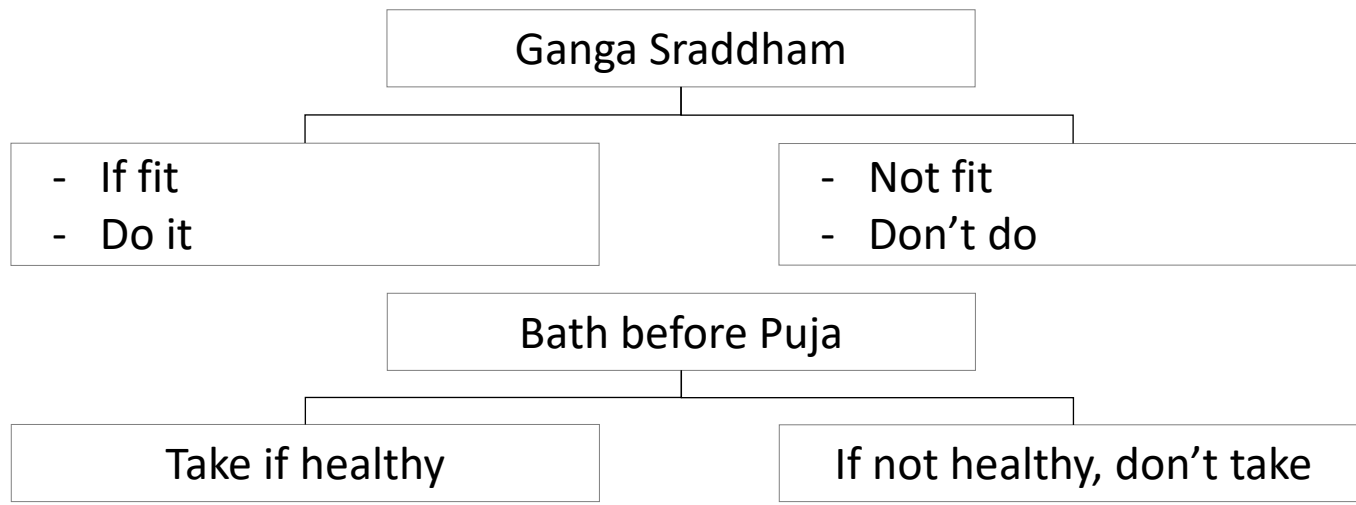
- No compromising situations for a Sanyasi.

• **There are inevitable violation of values = SUNA, causes Sin.**

Example :

- Insecticide usage.
- Check : Am I abusing Shastra
- Because of Laziness say – Lies.
- Example : Lazy to get up and give book to the boss, say I don't have.
- List your lies, check inevitable ones.
- Example : Food not good, say you have eaten and come.

• **Be sincere, avoid avoidable lies.**



- Bath before class, don't abuse.
- Difficult to live without life of compromise.
- Make sincere attempt.

Question 5 :

- Why we do inappropriate actions? Anger? Kama?

Gita :

अर्जुन उवाच ।
अथ केन प्रयुक्तोऽयं
पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय
बलादिव नियोजितः ॥ ३-३६ ॥

arjuna uvāca
atha kēna prayuktō'yaṁ
pāpaṁ carati pūruṣaḥ |
anicchannapi vārṣṇēya
balādiva niyōjitaḥ || 3-36 ||

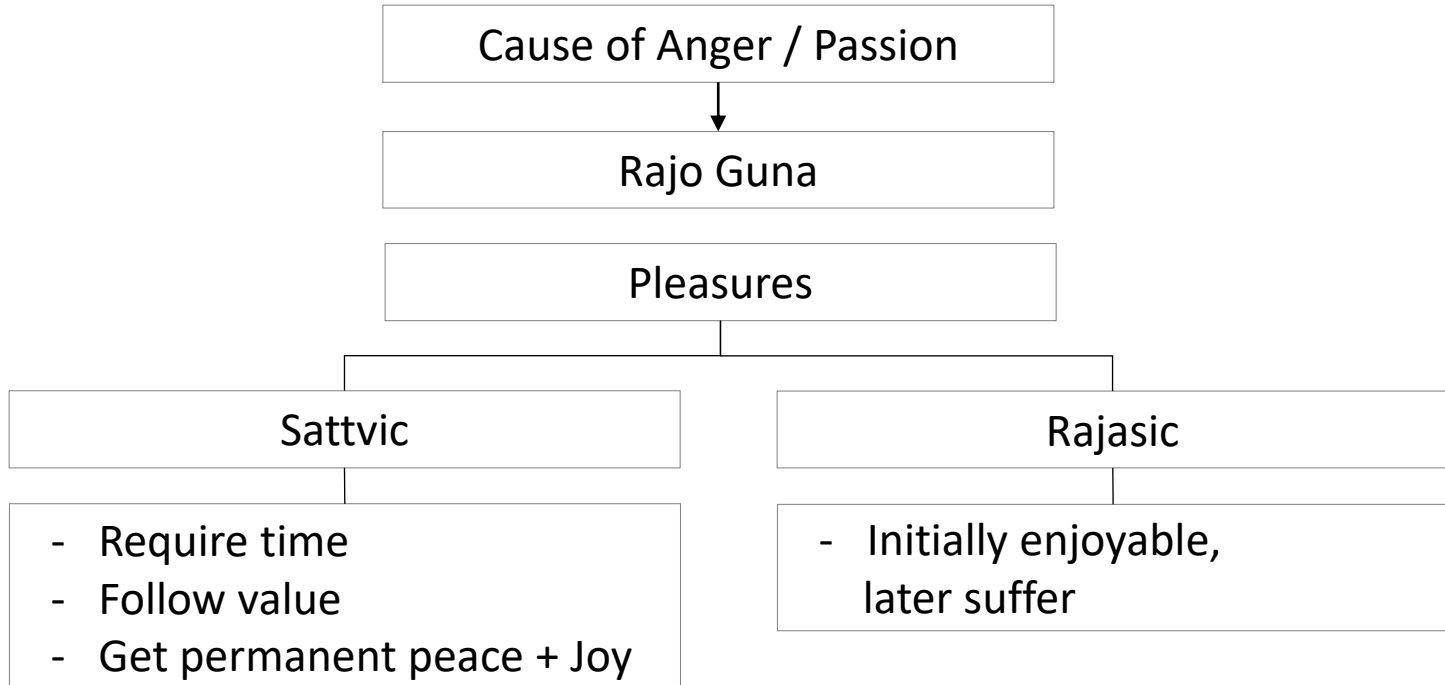
Arjuna said : But, impelled by what does man commit sin, though against his wishes, O Varsneya, constrained, as it were, by force? [Chapter 3 – Verse 36]

श्रीभगवानुवाच ।
काम एष क्रोध एषः
रजोगुणसमुद्भवः ।
महाशनो महापाप्मा
विद्ध्येनमिह वैरिणम् ॥ ३-३७ ॥

śrī bhagavānuvāca
kāma ēṣa krōdha ēṣah
rajōguṇasamudbhavaḥ |
mahāśanō mahāpāpmā
viddhyēnam iha vairiṇam || 3-37 ||

The blessed Lord said : It is desire, it is anger born of the active, all-devouring, all-sinful; know this as the foe here in this world). [Chapter 3 – Verse 37]

- **We do wrong actions because God has given us freewill.**



यत्तदग्रे विषमिव
परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तम्
आत्मबुद्धिप्रसादजम् ॥ १८.३७ ॥

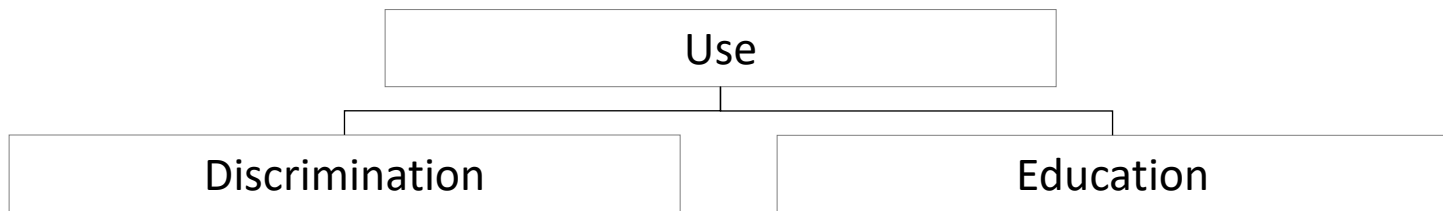
yattadagrē viṣamiva
pariṇāmē'mṛtōpamam |
tatsukhaṃ sāttvikaṃ prōktam
ātmabuddhiprasādam || 18.37 ||

That which is like poison at first, but in the end, like nectar, that pleasure is declared to be Sattvika (Pure), born of the purity of one's own mind, due to self-realisation.
[Chapter 18 - Verse 37]

विषयेन्द्रियसंयोगाद्
यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव
तत्सुखं राजसं स्मृतम् ॥ १८.३८ ॥

viṣayēndriyaśaṃyōgād
yattadagrē'mṛtōpamam |
pariṇāmē viṣamiva
tatsukhaṃ rājaśaṃ smṛtam || 18.38 ||

That pleasure which arises from the contact of the sense organs with the objects, (Which is) at first like nectar, (But is) in the end like poison, that is declared to be Rajasika (Passionate).
[Chapter 18 - Verse 38]



- **Value is a value when the value of value is valued by me.**

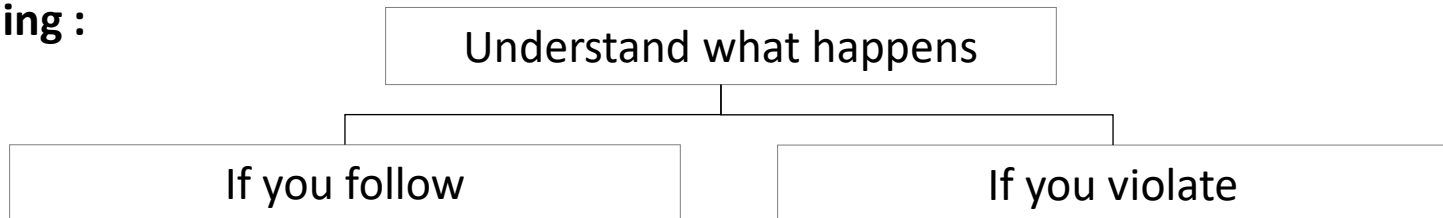
- Study what value is.

- **Value preaching – not enough.**

Example :

- Satyam Vada.

Value teaching :



Question 6 :

- Patience prescribed after studying situation well.
- Otherwise, others will take Advantage.
- If no patience, will take impulsive actions, will blow up.
- Actions without thinking = Papa Karma.
- Will give punishment.

- **Patience means action before analysis, judgement, discrimination, Viveka.**

- Not being simple or simpleton.

Question 7 : Gita

- Surrender, God will protect.
- Why death in pilgrimages? Sabarimalai.
- Is it testing of God, fate?

Answer :

- God protects as per law of Karma.
- God gives wisdom, use law of Karma, learn from experiences, purify, grow, get spiritual protection.
- Not material protection.
- Devotee suffering = Karma Phalam.

Question 8 :

- What is Bliss?
- Poornatvam
- “I am all”

Answer :

- Bliss w.r.t. Brahman is a misleading word.

- **Don't use experiential words w.r.t. Brahman.**
- **Not Joy.**
- **Brahman not a feeler, enjoy, actor.**

- Videha Mukti – not that I feel fine.
- Don't use experiential words for Brahman.

Taittiriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
 खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
 आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
 वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
 वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
 महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
 महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
 khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
 ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
 vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
 veda pratitiṣṭhati annavānannādo bhavati |
 mahānbhavati prajāyā paśubhirbrahmavarcaśena |
 mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

- **Translate Ananda = Poornatvam**
= Anantha
= Infinite



Question 9 :

- How Dvaitin, Visishta Advaitins interpret Mahavakyam?

Answer :

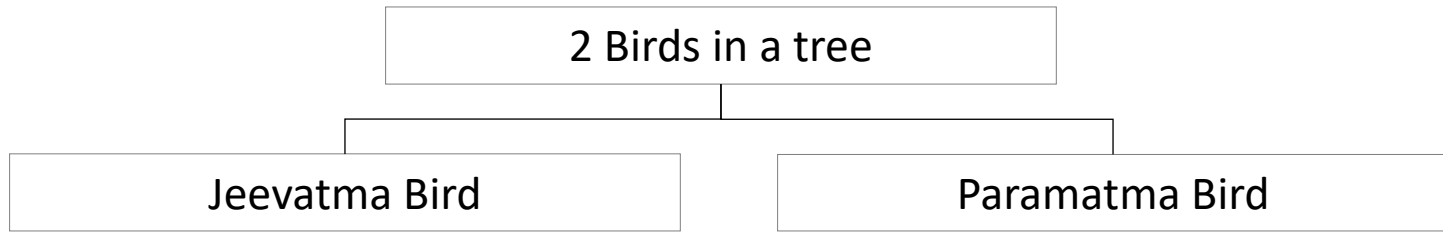
- They don't take these Mahavakyams seriously, of lesser importance.
- Dvaita statements focused.

Mundak Upanishad :

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥ १ ॥

Dvau suparna sayuja sakhaya samanam vrksam parisasvajate I
tayor anyah pippalam svadv-atty-anasnan anyo abhicakasiti II 1 II

Two birds bound to each other in close friendship, perch on the self-same tree. One of them eats the fruits of the tree with relish, while the other (just) looks on, without eating. [III – I – 1]



- Jiva bird recognizes Paramatmas glories and becomes free.

Gita :

ममैवांशो जीवलोके
जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē
jīvabhūtaḥ sanātanaḥ |
manaḥṣaṣṭhānīndriyāṇi
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

- Amsha = Part = Jiva
- Tat Tvam Asi dropped.

Question 10 :

- Are all 3 philosophies correct? Dvaitam, Advaitam, Visishta Advaitam?

Answer :

Brahma Sutra :

तत्तु समन्वयात् ।

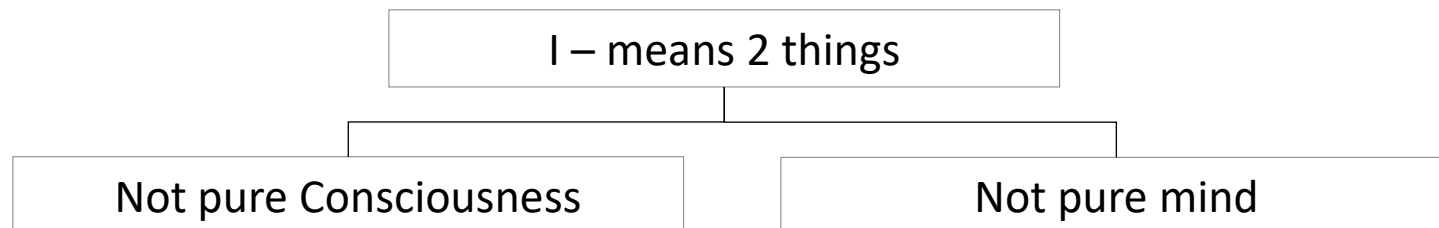
Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

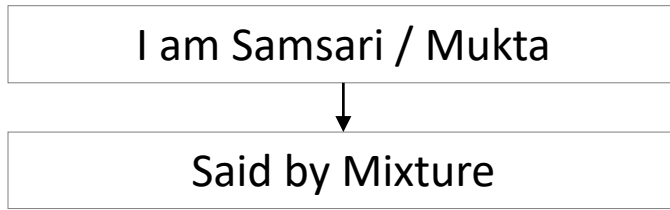
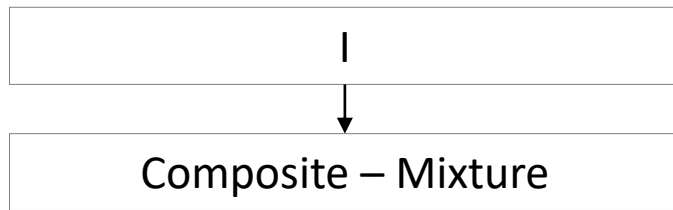
- How to interpret? Mimamsa Shastra + Tarqa used.
- Mimamsa – Interpretation.
- Dvaitam and Visishtam Advaitam are stepping stones.
- Advaitam = Absolute reality.

Question 11 :

- Who is saying : Aham Brahma Asmi?
- Who is getting Jeevan Mukti?



- Mind and consciousness can't be separated at any time.



- Wise – I am liberated means I own up changeless consciousness as self, higher I.
- For Vyavahara Jnani deliberately uses lower I – Mind + Chidabhasa.

Example :

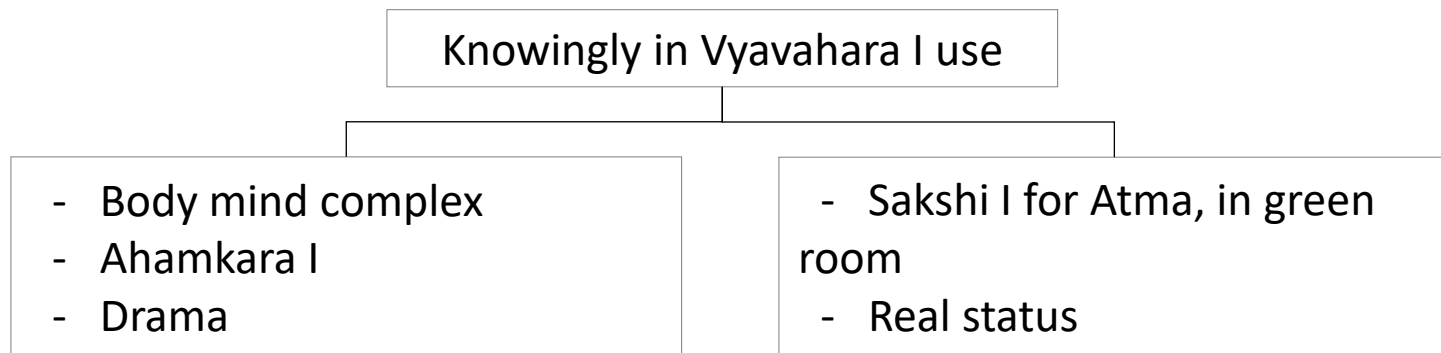
- When are you coming to India?

Doesn't say :

- I am all pervading Atma.

Never Answer the question :

- Are you a Jnani?



- Use both, according to context.
- Otherwise teaching impossible.

- Samsara I = Drama
- Vedanta = Green Room I

Question 12 :

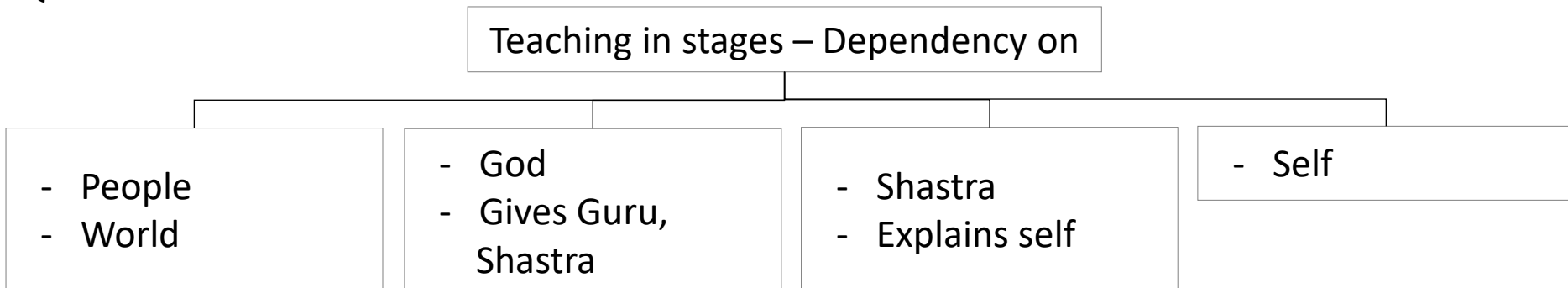
- Why Swami's move around?

Answer :



- Parivrajakam Swami.

Question 13 :



- Shastras says : You are independent.

Relationships

- Both Guru – Sishya independent
- Uttamam
- Ideal

- Guru Independent
- Sishya Dependent
- Madhyama
- Samsara

- Guru and Sishya dependent
- Adhama

• Chinmaya :

Stay alone for sometime to get out of attachments.

Question 14 :

Saguna Brahman	Nirguna Brahman
<ul style="list-style-type: none"> - Saguna - Infinite - Ishvara Body + Chaitanyam both infinite 	<ul style="list-style-type: none"> - Infinite - Chaitanyam

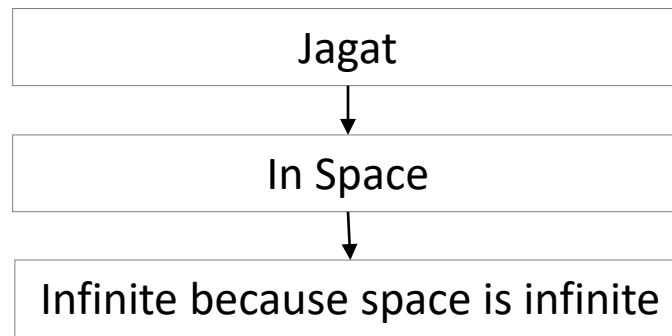
Jiva

Body

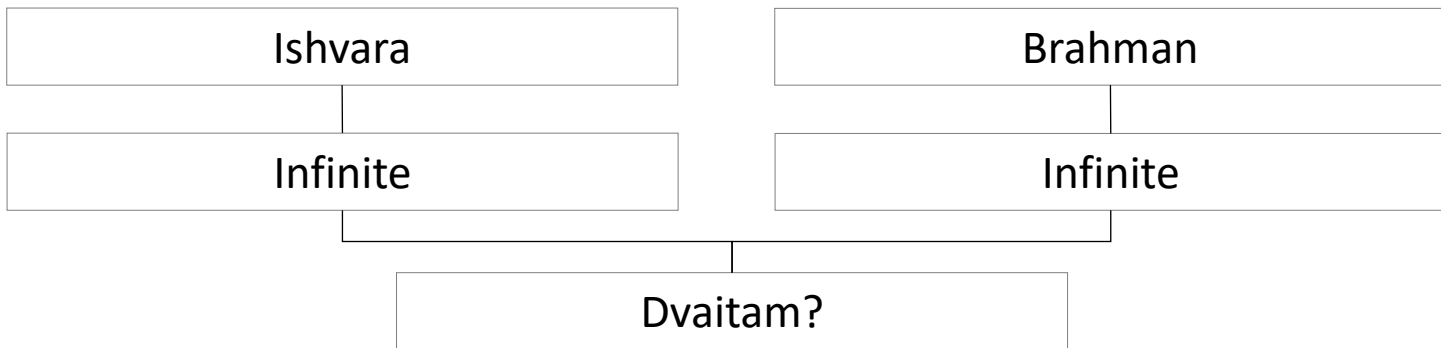
Chaitanyam

Finite

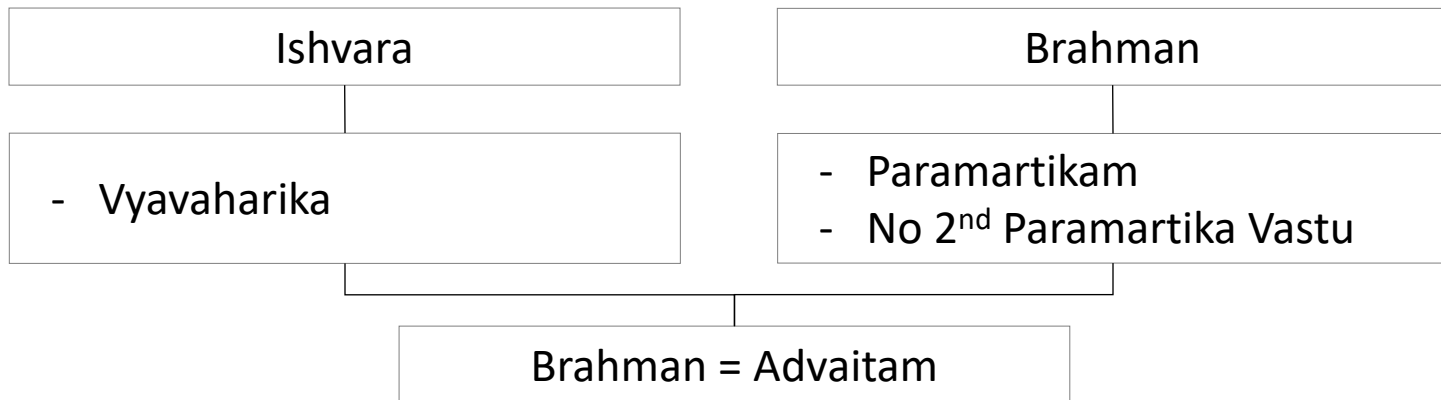
Infinite



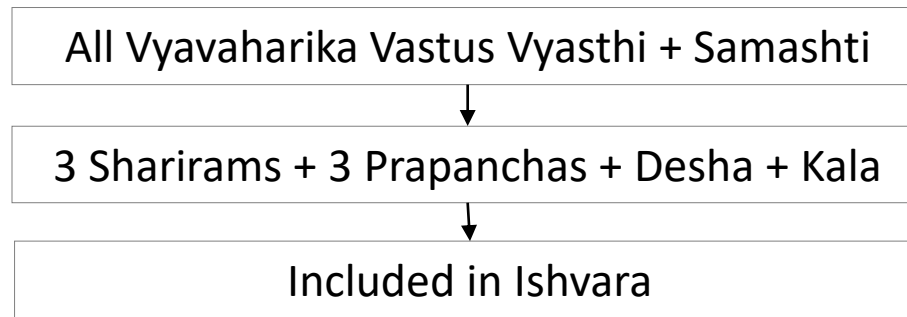
Doubt :



Answer :



- **Vyavaharika Ishvara – Infinite because there is no 2nd Vyavaharika Vastu outside Ishvara.**



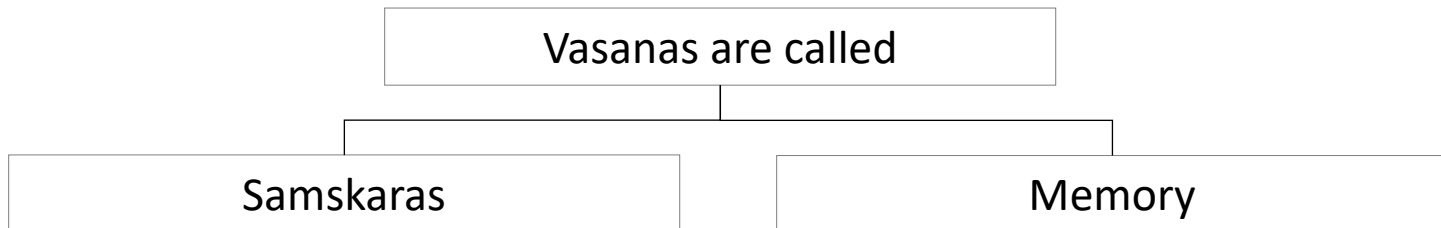
- No 2nd Vastu outside Ishvara to limit Ishvara.
- All in one space, one Vyavaharika Ishvara.

Vyavaharikally	Paramartikally
Ishvara	Brahman
Infinite	Infinite

- No Dvaita Hanihi.

Question 15 :

- Where do Vasanas Rest?

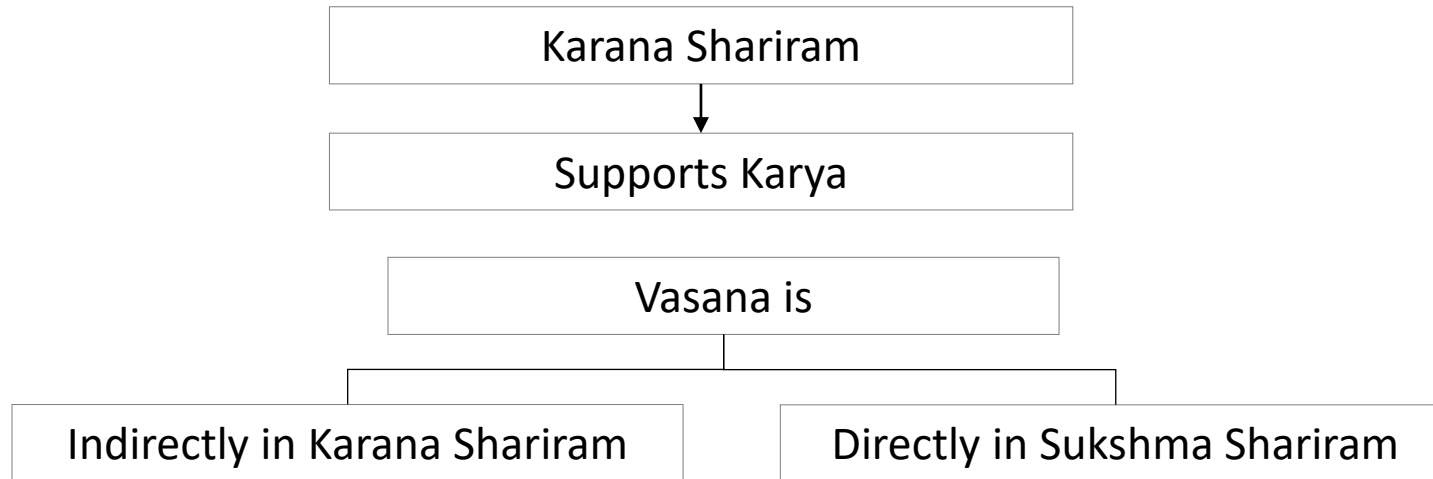


- Exist in Sukshma Shariram



Chitta Portion

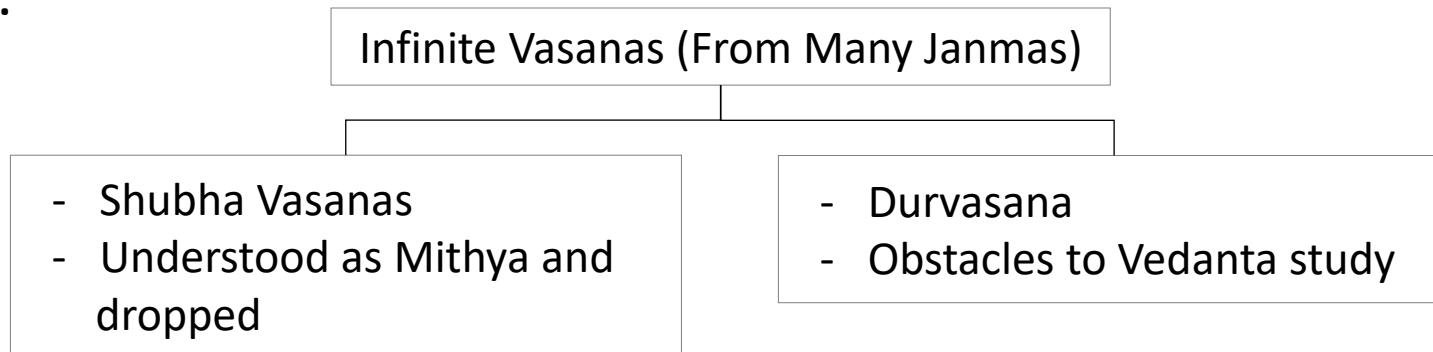
- Sukshma Shariram is located in Karana Shariram.
- Can also say Vasanas are located in Karana Shariram.



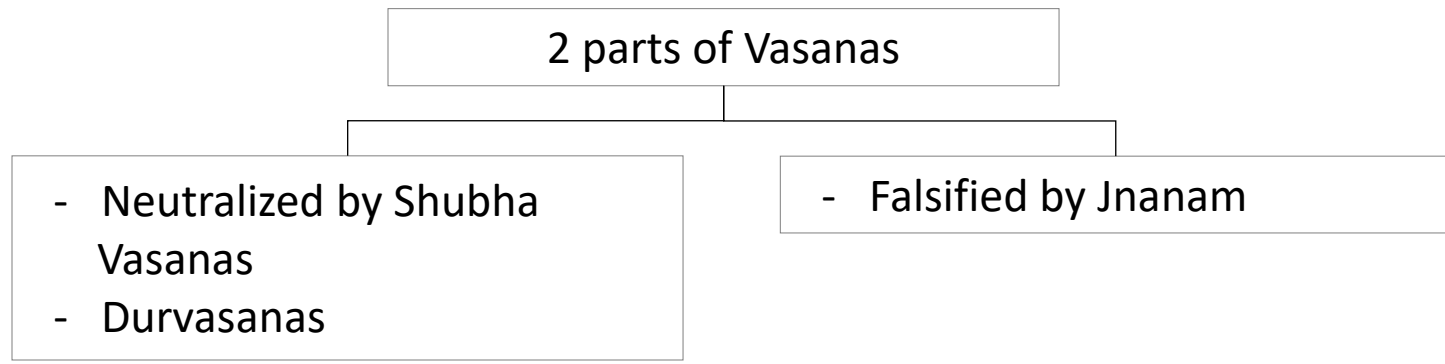
Question 16 :

- Does Chita Shuddhi include Vasanas Kshayam?

Answer :



- Can't destroy all to get Moksha.
- Only Durvasanas, obstacles to study is destroyed.



- Sukshma Shariram, Karana Shariram falsified.
- Details in Brihadaranyaka Upanishad 2nd chapter – 3rd Brahmanah.
- Murtha Amurtha Bramanah.

Brihadaranyaka Upanishad :

तस्य हैतस्य पुरुषस्य रूपम् ।
यथा माहारजनं वासः,
यथा पाण्ड्वाविकम्, यथेन्द्रगोपः,
यथाग्न्यर्चिः, यथा पुण्डरीकम्,
यथा सकृद्विद्युत्तमः;
सकृद्विद्युत्तेव ह वा अस्य
श्रीर्भवति य एवं वेद;
अथात आदेशः—नेति नेति,
न ह्येतस्मादिति नेत्यन्यत्परमस्ति;
अथ नामधेयम्—सत्यस्य सत्यमिति;
प्राणा वै सत्यम्, तेषामेष सत्यम् ॥ 6 ॥

tasya haitasya puruṣasya rūpam |
yathā māhārajanam vāsaḥ,
yathā pāṇḍvāvikam, yathendragopaḥ,
yathāgnyarciḥ, yathā puṇḍarīkam,
yathā sakṛdvidyuttam;
sakṛdvidyutteva ha vā asya
śrīrbhavati ya evaṃ veda;
athāta ādeśaḥ—neti neti,
na hyetasmāditi netyanyatparamasti;
atha nāmadheyam—satyasya satyamiti;
prāṇā vai satyam, teṣāmeṣa satyam || 6 ||

The form of that 'being' is as follows: Like a cloth dyed with turmeric, or like grey sheep's wool, or like the (scarlet) insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows it as such attains splendour like a flash of lightning. Now therefore the description (of Brahman): 'Not this, not this.' Because there is no other and more appropriate description than this 'Not this.' Now Its name: 'The Truth of truth.' The vital force is truth, and It is the Truth of that. [2 - 3 - 6]

- Like cloth is dipped in coloured material.
- Tasya Heitasya Mukhasya Rupa.
- Ahandagiritika and Shankara say Vasana belongs to Sukshma Shariram.

Lecture 59

Question 17 :

- I am Consciousness

Answer :

- I can experience Consciousness in this body because mind is connected to only this body, reflects

Reflected Consciousness Connected to



Sthula, Sukshma, Karana Shariram

- Can experience only 3 Sharirams.
- Can't experience all pervading original Consciousness, exists without medium of body, mind, instruments.
- To experience, always require mind.

Consciousness + Mind



Becomes experiencer Jiva



Localised

- Experiencer different than what he wants to experience, the object.

To enjoy experiencer status of Jiva



I have to Shed Limitlessness status

- Pramata – different from Pramanam and Prameyam.
- Subject different than instrument and objects.

• With subject status, I have to become one of Triputi and a localized individual.

Only way to remove limitation



Remove object and instrument
(Subject status knocked off)

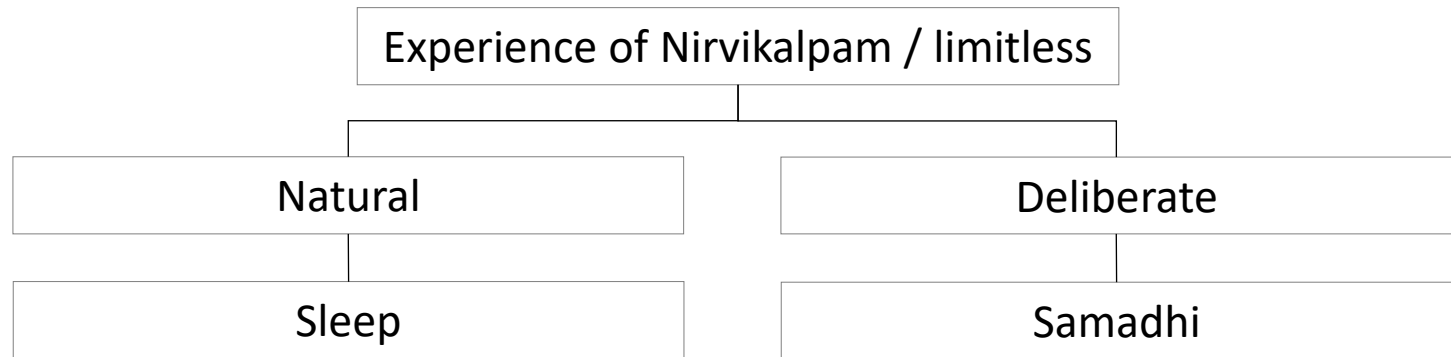


I will stop being experiencer

• I will go back to my Nirvikalpaka Svarupa Sakshi when I stop being experiencer.

- In Meditation, I loose status of Pramata (subject) w.r.t. Objects.
- Stop being experiencer.
- What is dropping experiencerhood mean? Sleep.
- In sleep all divisions, limitations gone, experience sleep.
- Mind, thoughts, time, sleep, functions, manifests, unmanifests in the field of Satchit Ananda Atma.

- Nirguna Brahman = Infinite.
- All pervasiveness of yourself can be experienced in Nirvikalpa form, Nirupa form, not Dvaita form.
- We can keep awake in the mind and feel I am all over.
- Mind is limited, Reflected Consciousness is limited.
- Experience of Atma is nonexistent.
- Moment you are experiencer, you are located.
- My Limitlessness is only in terms of understanding.



Question 18 :

- Plants contribute
- Do Animals like Lion, Tiger, Snakes also contribute.

Answer :

- Yes for maintenance of Natural Harmony, Ecology.

Question 19 :

- Adhyaropa – Apavada

Answer :

Steps :

a) World is an effect, cause is Sat.

b) World unsubstantial, Mithya

c) Causality of Sat demolished because there is no effect

- World is Adhyasa like Rope Snake.
- World is negated.
- Until I reveal clay as cause, Pot is considered substantial alone.
- After teaching, Pot become Non-substantial, Nama Rupa.
- Pot is Mithya, Clay = Satyam.
- Unless Jnanam rises in the mind, I will consider world as Satyam and Brahman as nonexistent.
- Only to the awakened, dream is Mithya.

Pot / Desk	Clay / Wood
<ul style="list-style-type: none"> - Unreal - How? - Can't contradict with student initially - Student will drop Guru - Directly don't say world is unreal - Pot real from Pot Drishti 	<ul style="list-style-type: none"> - Real - Say : From standpoint of clay, pot unreal. - Is there a substance called Pot? - Pot : Name + Form - Understood when student has clay Jnanam. - From clay Drishti pot negated. - It is Drishti Bheda. - When Pot not there clay alone is there.

World / Jagat	Consciousness / Atma / Brahman
<ul style="list-style-type: none"> - Initially we say Brahman is Jagat Karanam. - Karanam Brahman has independent existence. - World is Nama Rupa, Brahman is Satyam. 	<ul style="list-style-type: none"> - Real - When world is negated, Brahman not Karanam. - Brahman is Karya – Karana Vilakshana

- Adhyasa, Nama Rupa, Adhyaropa – Apavada – Methodology alone works.

Question 20 :

- Why Chandanam, Kumkum, Abhishekams to idols?
- We don't take bath with them.

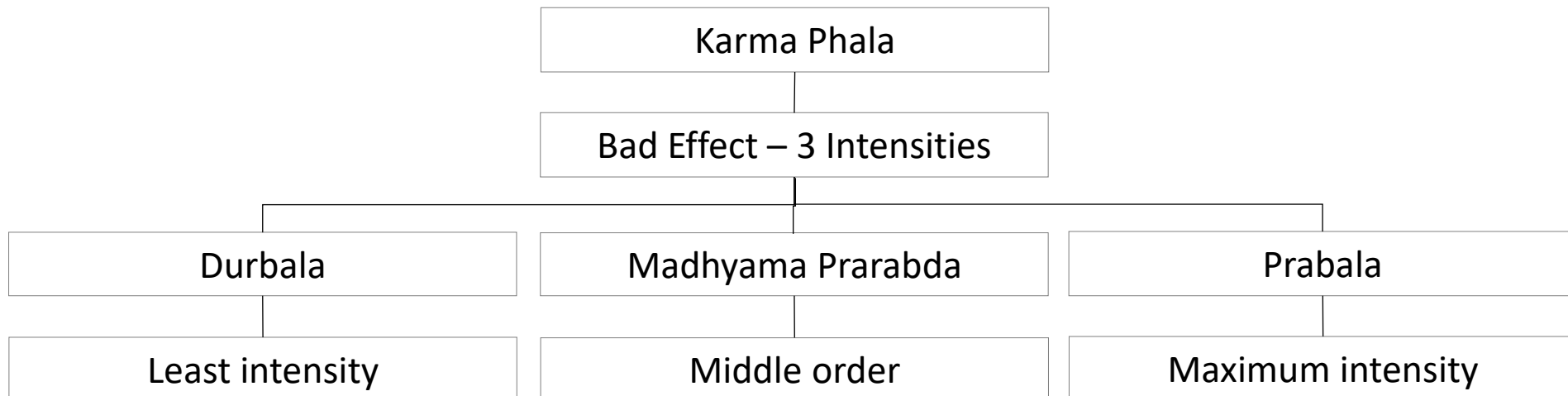
Answer :

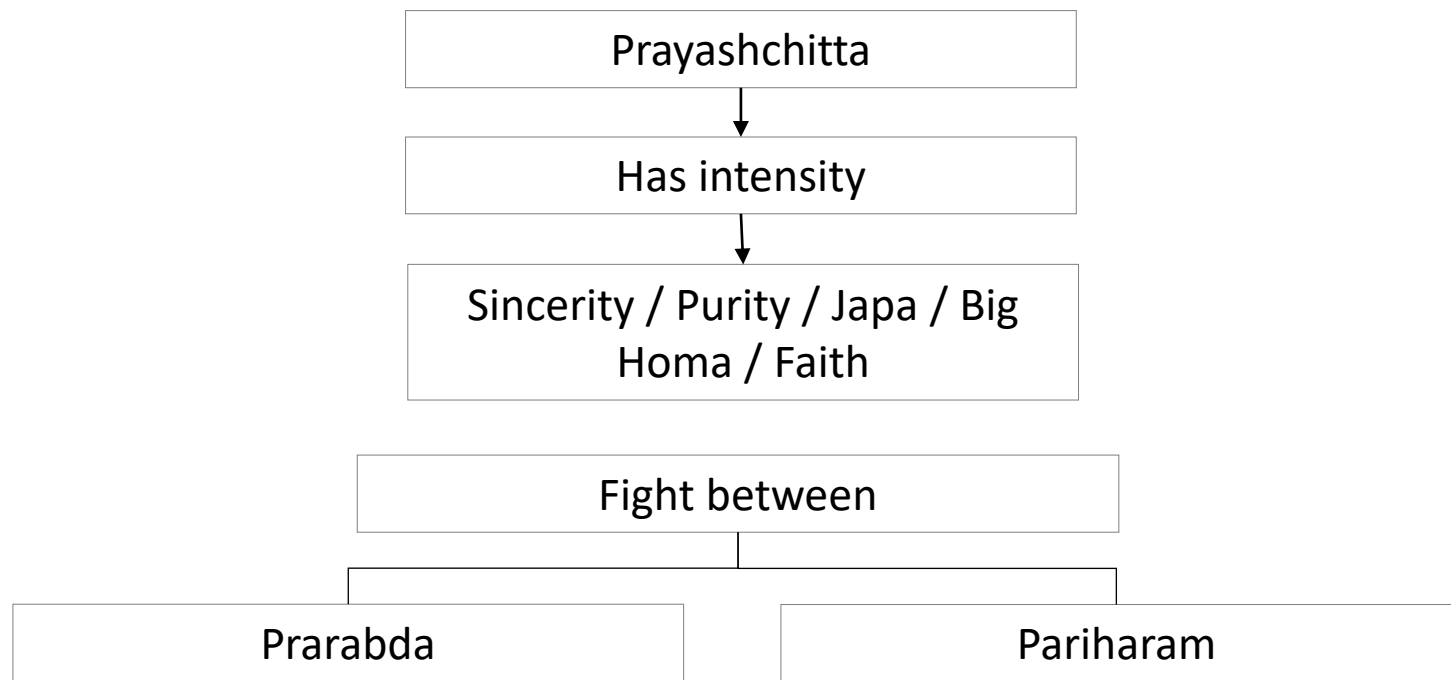
- In Ayurveda, all baths possible.
- Scientifically Abhishekam good for idols preservation.

Question 21 :

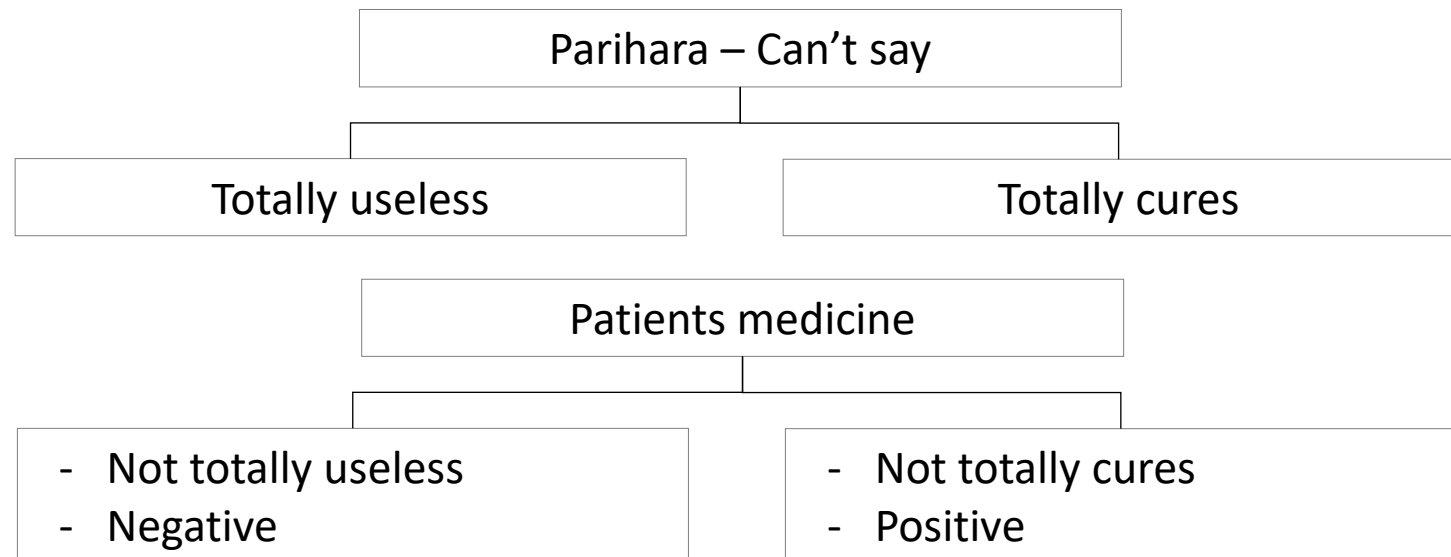
- Purva Janma Karma = Prarabda
= Destiny
- Is Parihara useful?

Answer :

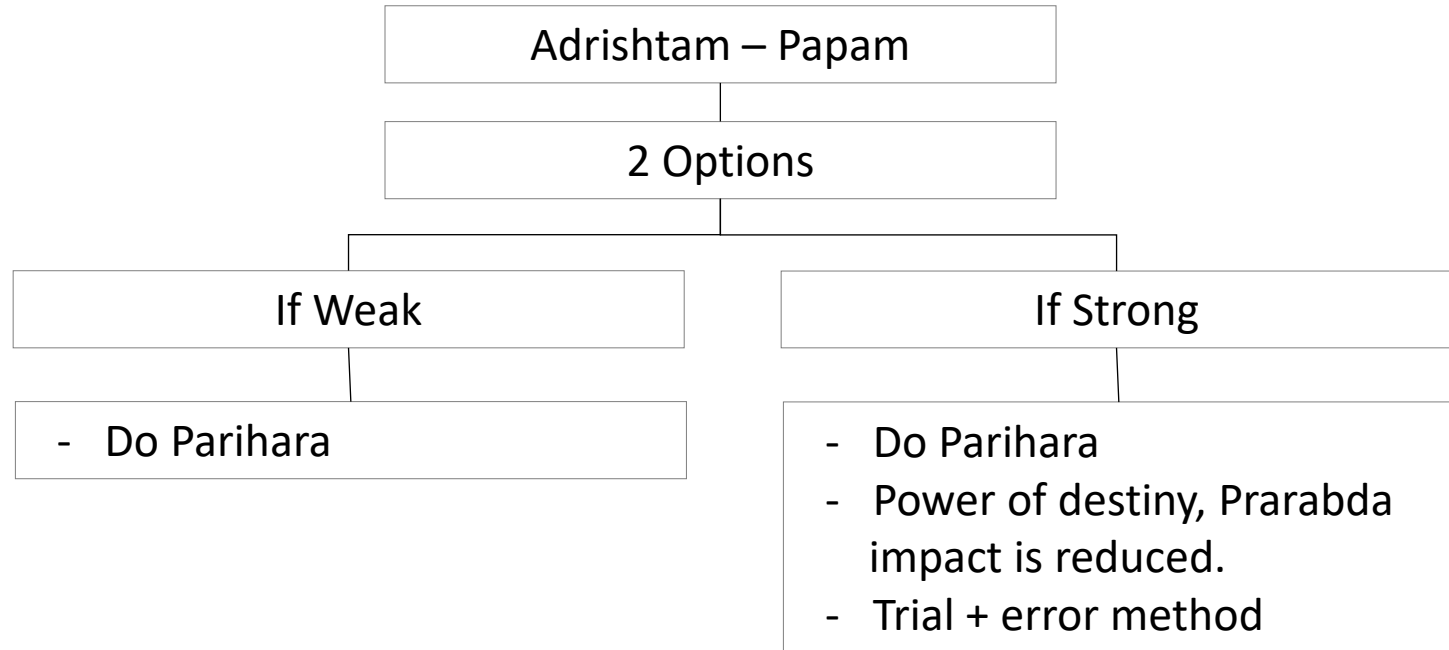




- Relative strength wins.



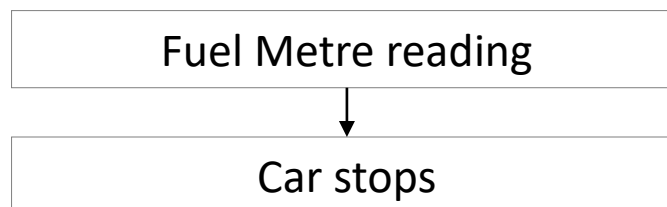
- Reduces impact, depends on nature of disease (Headache or Cancer, BP, Sugar, Appendix).
- Papa Karma, mild, mediocre, intense.



Astrology :

- Indicator of Prarabda. (Planetary position during birth).
- Stars, planets, insignificant, can't affect, only indicators.

Example :



- Red pointer not cause of cars stoppage.
- Indicator of invisible fuel condition.
- Planets – Indicator of sufferings due to Prarabda fuel.
- Totally / Partially can neutralize or reduce intensity of Karma.
- Don't use Astrology to earn money.
- Astrologers do Japa, fasting etc.

Vedanta :

- Accepts Karma Phala.
- Drops Parihara.
- Pray : give me capacity to face Karma Phalam.
- Extremely bad, do Parihara.
- For Mosquito bite, Rudra Abhisekam not required.

Question 22 :

- How to move in the world with Vedantic knowledge?

Answer :

- Your wavelength with others will differ.
- Develop Titiksha, avoid situations.
- Grihastha has to put up.
- You start talking Vedanta, other will join or runaway.

Question 23 :

- How Grihastas learn Vedanta?

Answer :

- Do duty first.
- If time permits, attend talks.

Grihasta	Sanyasa
<ul style="list-style-type: none">- Karma Yoga Pradhanam- Duty predominant- Jnanam is subservient- Legitimate duties performed	<ul style="list-style-type: none">- Jnana Yoga Pradhanam- No duty- Only Sravanam

Screw Driver	Knife
<ul style="list-style-type: none">- To unscrew and screw- Don't use Knife	<ul style="list-style-type: none">- To cut Vegetables- Don't use screw driver

Can Manage

- Grihasta just manages Sravanam, rope walking.
- If wife, husband both interested, very ideal.
- Handle laziness, do duty, spare time for Sravanam.

Question 24 :

- Can love, peace be done in Manasa Puja instead of Milk and Honey for Ishta Devata?

Answer :

Milk	Honey
White	Sweet
Represents Peace	Like Love

- No need to overflow with tears in emotion.
- **Purpose of Puja :**
To appreciate abstract, formless God by using concrete substances.
- Initially mind can't appreciate formless.
- In idol, invoke abstract, intangible peace, love.
- Devotee not ready, hence God symbolized in idol.

• **Namaskara = Dropping abstract ego.**

- Alayam = Ahamkara, Asamtat Layaha Masmin.

• **Temple = Alaya = Place I dissolve the ego into the Lord.**

- I merge into Lord, not come out of temple.
- Drink Rasam of Bhagawatam until you resolve into the Lord.
- Peace, Love can be offered as Abhishekam.

Question 25 :

- Why fear comes in Advaitam?

Answer :

- Advaitam wants to teach you freedom from individuality (Ego) and its possessions (Clutches).

• **By holding to clutches of attachments to the world, will never become independent.**

- We are used to Chitchats, clutches, possessions, relationships.
- Grow in Jnanam and come out of desires and become stronger.

	Attached to
As Child	Toys
As Youth	Motorcycle
As Adult	Money
As Old Age	Grand Children

- Mother provides toys not gold.
- Drop lower desires, come to higher desires.
- Drop Artha, Kama.
- Come to Dharma, Moksha.
- When you grow up, things will fall out of you.

Question 26 :

- How to teach Aham Brahma Asmi to Children?

Answer :

- Teach Dharma Shastra, values, devotion, not Aham Brahma Asmi.
- Let them grow up.

Question 27 :

- Is Jeevan Mukti state of Mind?

Answer :

- Yes, as a result of Jnanam.
- Knowledge cause of Peace, tranquility of mind.

Gita :

शक्नोतीहैव यः सोढुं
प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं
स युक्तः स सुखी नरः ॥ ५-२३ ॥

śaknōtīhaiva yaḥ sōḍhum
prāk śarīravimōkṣaṇāt |
kāmakrōdhōdbhavaṃ vēgaṃ
sa yuktaḥ sa sukhī naraḥ || 5-23 ||

He, who is able, while still here (in this world) to withstand, before the liberation from the body (death), the impulse born out of desire and anger, he is a yogi, he is a happy man.
[Chapter 5 – Verse 23]

- **Manage Desire + Anger before fall of body.**

- Not abolishment but reduction, management.
- 3 conditions for desire management.

I) Drop immoral desires

- Legal, legitimate desires are ok.
- Shop for TV ok, not look for neighbours TV.

II) Desire for Artha – Kama (Materialist) should not stop desire for Dharma, Moksha (Spiritualistic).

- Person is both materialistic body – mind and spiritualistic Atma.
- Pursue Artha – Kama not at cost of Dharma – Moksha.
- Balance desires to 4 Pursuits in life.

III) Make your desires non-binding.

- Do best to fulfill, accept failures also in life.
- Convert needs to preferences.
- Fulfill 3 conditions I, II, III.

Desires should be

Legitimate

Balanced

Nonbinding

- Swamijis also have desires to build Ashrams, schools, colleges, hospitals.
- Don't be shattered if desires not fulfilled.
- Be Jeevan Mukta following 3 conditions of desires.

Question 28 :

- What is the location of Jivatma in the Body?

Answer :

- Brahma Sutra question
- Jivatma pervades whole body.
- **Jiva = Reflected Consciousness**
= Chidabhasa
- **Reflected Consciousness – Pervades Reflected Medium.**
- Jivatma = Chidabhasa = Chit.
- Location = Entire Sthula, Sukshma Shariram.
- Reflected Medium = Shariram.

Question 29 : Important

Gita :

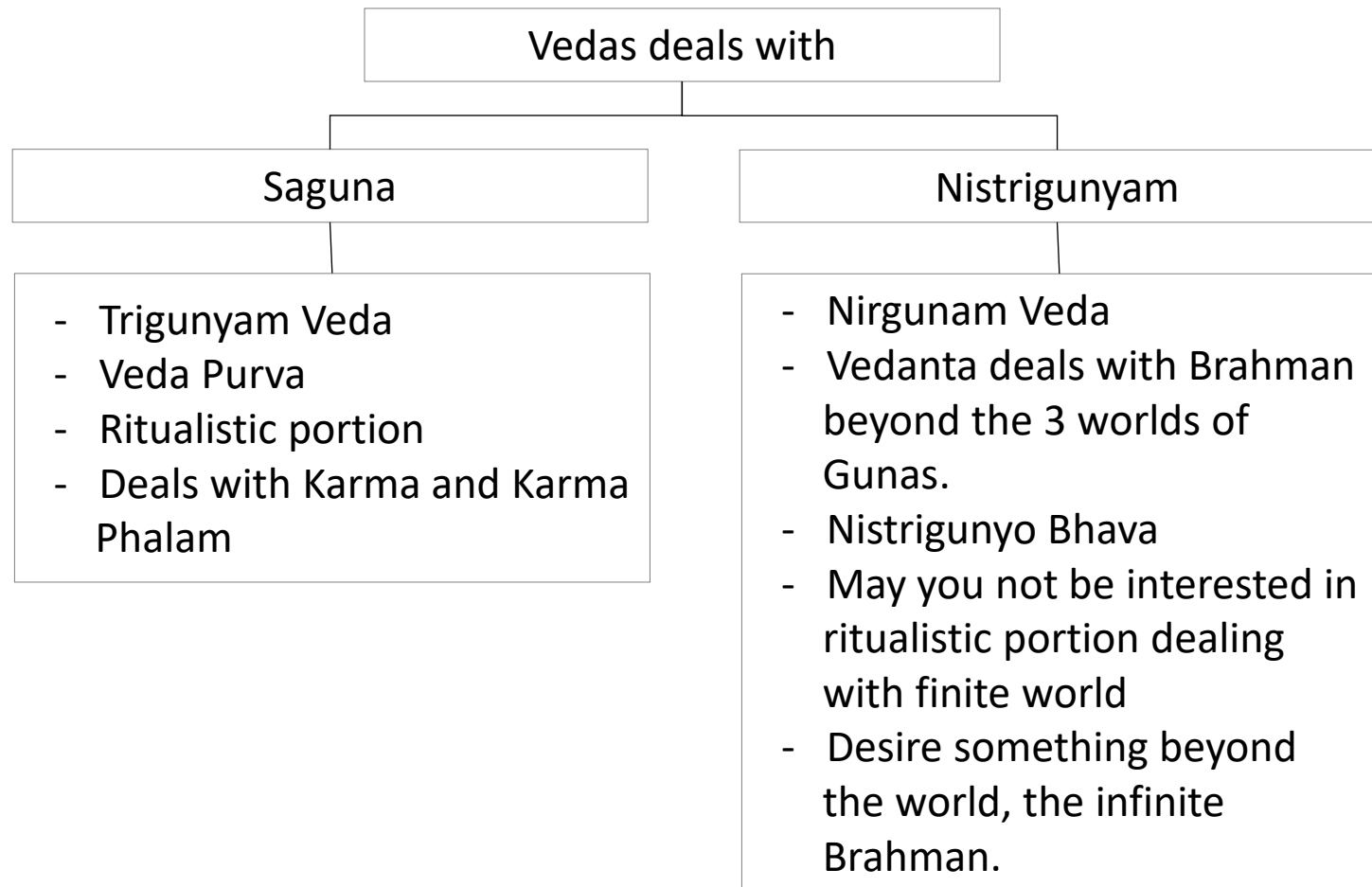
त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna |
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

Answer :

- Go beyond 3 Gunas.
- All are governed by, influenced by 3 Gunas of Prakrti.
- World is born out of 3 Gunas of Prakrti.
- I am within the field of 3 Gunas.
- Trigunya Vishaya Veda = Finite World



Question 29 :

- Jnanam and Ajnanam in Layperson

Answer :

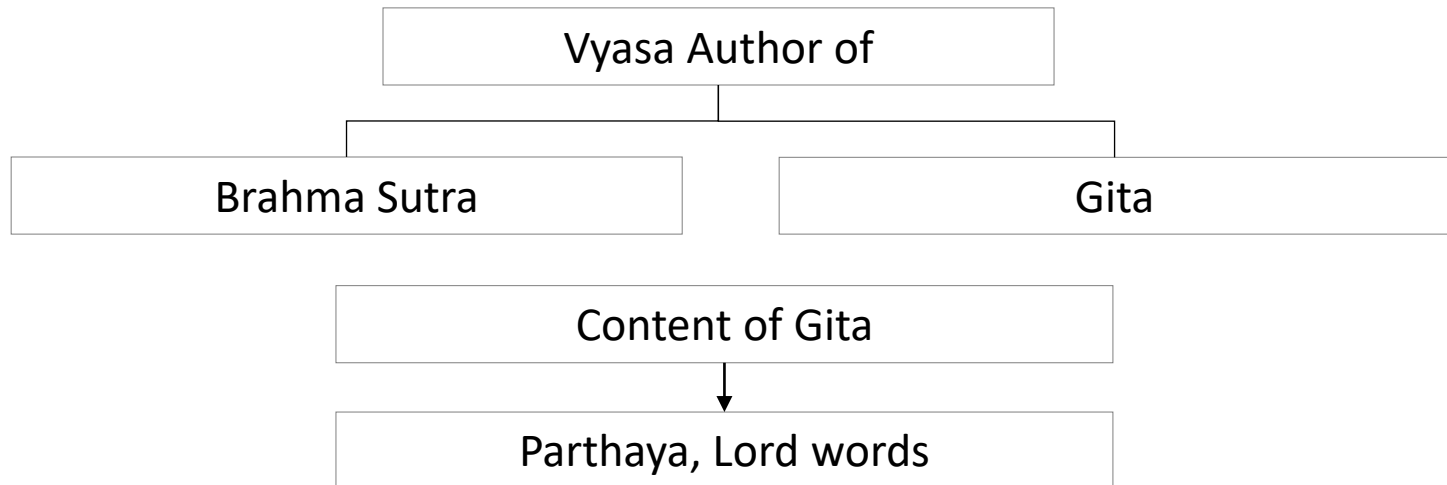
Samsara	Moksha
Ignorance	Knowledge

- Education compulsory for decent life.

Animal Man	Man Man	God Man
<ul style="list-style-type: none"> - Illiterate - Indecent - Adharmic 	<ul style="list-style-type: none"> - Literate - Decent - Dharmic - Knows Right – Wrong 	<ul style="list-style-type: none"> - Spiritual being - Go after Moksha, infinite Brahman

Question 30 :

- In Brahma Sutra, Smruti used to Justify.



Gita Dhyana Sloka :

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयम्
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं-
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥१॥

*om pāṛthāya pratibodhitāṁ bhagavatā nārāyaṇena svayam
vyāseṇa grathitāṁ purāṇamuninā madhye mahābhāratam,
advaitāmṛtavarṣiṇīṁ bhagavatīmaṣṭādaśādhyaīyiniṁ-
amba tvāmanusandadhāmi bhagavadgīte bhavadveṣiṇīm. (1)*

Om, O! Bhagavad-gita, withi which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient sage Vyasa, the divine Mother, who is perennially showering the nectarine philosophy of advaita in the form of eighteen chapters, upon Thee, O! blessed Mother, I constantly meditate. You are - the sure antidote to the rocing experience of change - the destroyer of samsara (rebirth). [Dhyana Sloka 1]

- Vyasa not author of content.
- Content from Lord.

Cup	Content
- Vyasa's	- Paisam - Krishnas

Question 32 :

Gita :

चतुर्विधा भजन्ते मां
जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी
ज्ञानी च भरतर्षभ ॥ ७-१६ ॥

caturvidhā bhajantē māṃ
janāḥ sukr̥tinō'rjuna |
ārtō jijñāsurarthārthī
jñānī ca bharatarṣabha || 7-16 ||

Four kinds of virtuous people worship Me, O Arjuna, the dissatisfied, the seeker of (systematised) knowledge, the seeker of wealth and the wise, O best among the Bharatas. [Chapter 7 – Verse 16]

तेषां ज्ञानी नित्ययुक्तः
एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम्
अहं स च मम प्रियः ॥ ७-१७ ॥

tēṣāṃ jñānī nityayuktaḥ
ēkabhaktirviśiṣyatē |
priyō hi jñāninō'tyartham
ahaṃ sa ca mama priyaḥ || 7-17 ||

Of them, the wise ever steadfast and devoted to the One, excels; for, I am exceedingly dear to the wise and he is dear to Me. [Chapter 7 – Verse 17]

Answer :

3 Levels of Bhakti

Mandah

- Lord is means for accomplishing worldly ends
- Business Bhakti
- Contract
- You do this, I will give coconut, Banana, Flowers
- Love for God = Love for fulfilment of desires
- Give me what I want
- You be in heaven
- God = Means, Sadhyam
- World = End, Sadhana

Madhyama

- God is end
- Want God through world
- God = End = Sadhyam
- World = Means

Uttama

- Means and ends different from me
- God is myself
- Sadhana Sadhya Vilakshana
- God is Siddham in me, accomplished
- Try to understand God in me and the world
- Lord is my SELF.

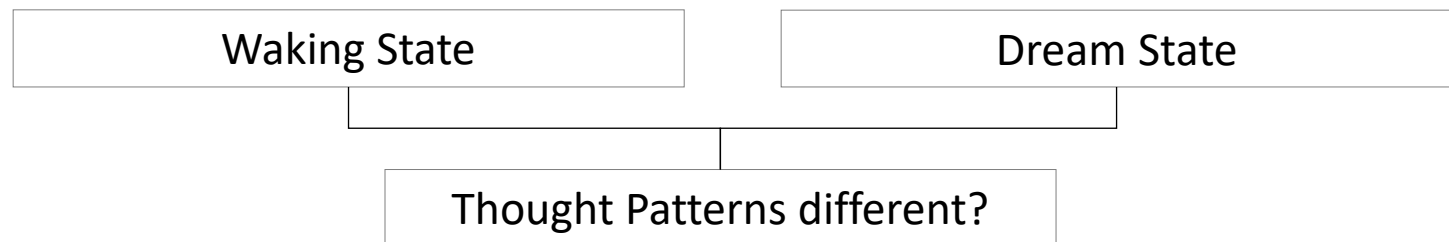
Mandah and Madhyama Bhakti	Uttama Bhakti
<ul style="list-style-type: none">- Can't give Moksha	<ul style="list-style-type: none">- Gives Moksha- Possible only through Jnanam

- **Division between God and me is caused by Moola Avidya, Self ignorance.**

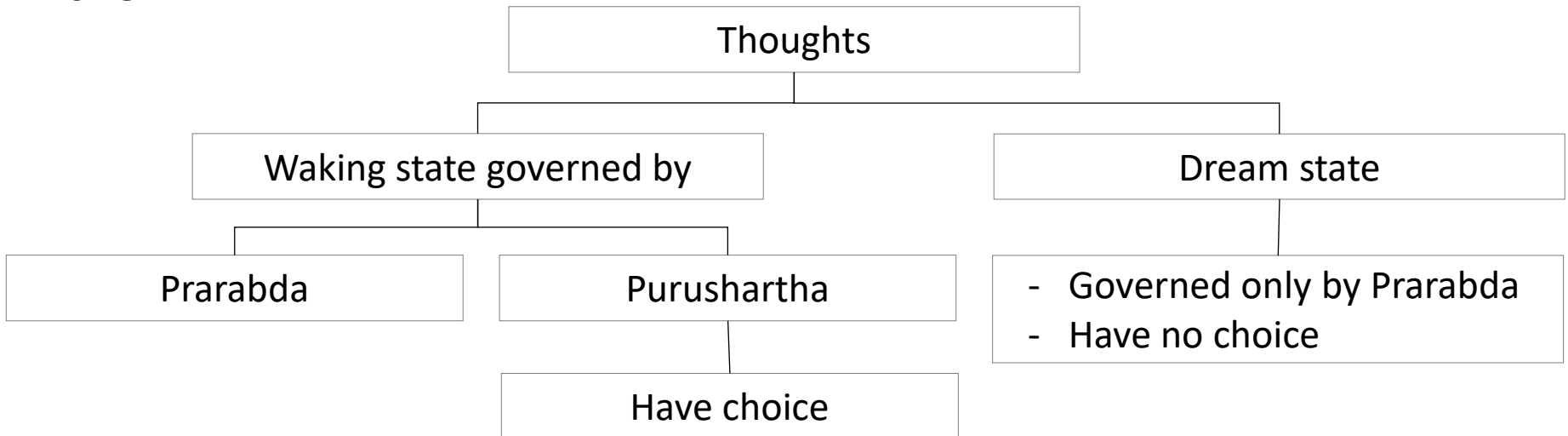
- Ignorance goes only by Vedanta Jnanam.
- Greatest Bhakta = Jnani.

- **In Vivekchudamani, Bhakti is defined as self knowledge.**

Question 33 :



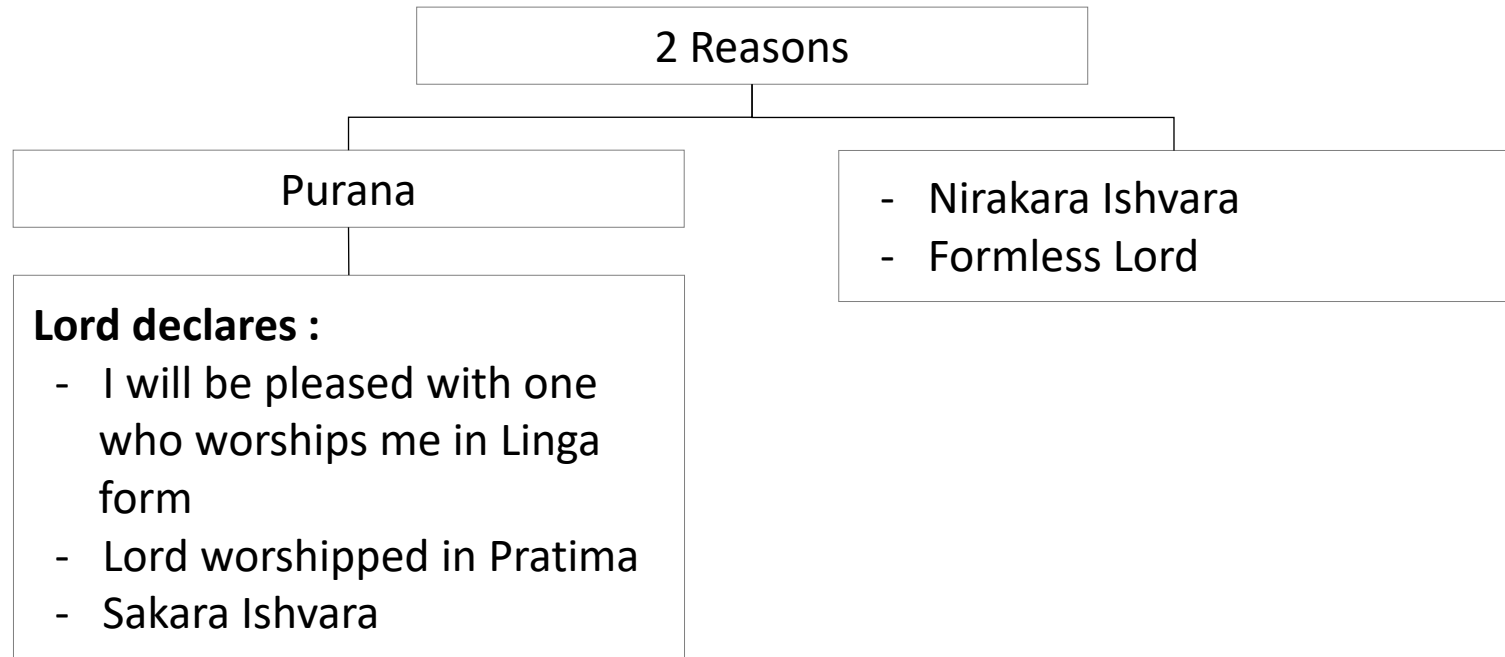
Answer :



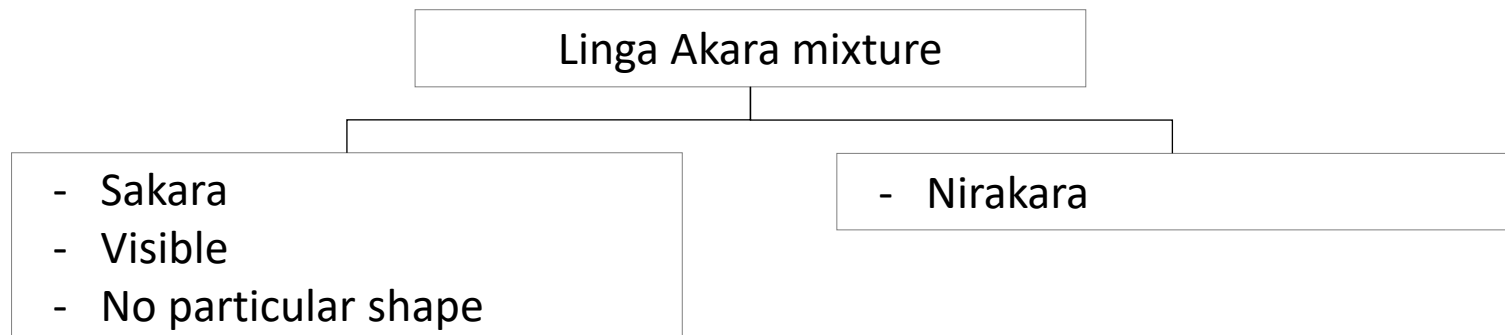
Question 34 :

- Why Lord Shiva worshipped in Linga form?

Answer :



- Since Linga is an intermediate form between formed and formless Ishvara
- Shiva not totally formless.



- All particular shapes resolve into spherical form.
- **Spherical form potentially includes form + formless.**
- Shaligrama = Vishnu form.
- To go from Sakara to Nirakara get trained in Linga worship.

Question 35 :

- Pada Puja

Answer :

- Lord comes as Human guest.
- It is for our Chitta Shuddhi and Punya Praptyartham, Drishta Phalam.

Question 36 :

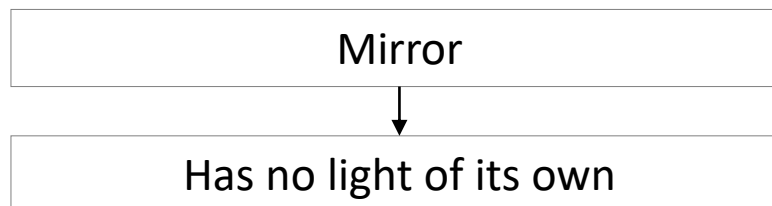
- Yoga Brashta – How?

Answer :

- Rememberance is a Job of sentient entity not an inert object.

- **How body mind – sees, hears, feels heat and cold?**
- **That is sentiency.**

- Body has borrowed sentiency, Chidabhasa.



- Becomes luminous by borrowing light = Reflected light.
- Mirror then illumines dark room.
- **Mind illumines the dark world by borrowing consciousness from the one spiritual being.**
- The light in the world is of the spiritual being, Brahman.
- Our Mind Jadam, inert by itself.
- Now sentient because of Chidabhasa.
- How Yoga Brashta remembers?

Gita :

तत्र तं बुद्धिसंयोगं
लभते पौर्वदेहिकम् ।
यतते च ततो भूयः
संसिद्धौ कुरुनन्दन ॥ ६-४३ ॥

tatra taṁ buddhisamyōgaṁ
labhatē paurvadēhikam |
yatatē ca tatō bhūyaḥ
saṁsiddhau kurunandana || 6-43 ||

There, he comes to be united with the knowledge acquired in his former body and strives more than before for perfection, O son of the Kurus. [Chapter 6 – Verse 43]

- Yoga Brashta doe not remember Purva Janma clearly.
- Has spiritual Samskara, Vasana in the mind.
- **Creates inclination for spirituality.**

- Rememberance brings natural inclination for Gita.
- All don't come to class even after Advertisements, go shopping.
- Some attracted because of Vasanas in the Mind.
- Some go to Music.
- You get attracted to some in the 1st meeting, feel you know them for a long time.
- Some Purva Janma connection.
- Yoga Brashta is attracted to spirituality at early age.

Question 37 :

- Puja Vidhi – why we praise Lord?

Answer :

- Bhagawan – glorious, praise worthy.
- Human beings Alpagyaha, Alpa Shaktiman.
- When praising, our mind dwells on the virtues.
- Some virtues come to us.
- Give flowers to others, Chandanam to others.
- My hand borrows fragrance.
- As you think, so you become.
- I become virtuous person.
- We require Puranic models Rama, Lakshmana, Anjaneeya.

- Yat Bavam, Tat Bavati.
- What you constantly think of, that you become.
- Will get Godly virtues.

Question 37 :

- Thidi – Sraddham Nakshatram for Birthdays why?

Answer :

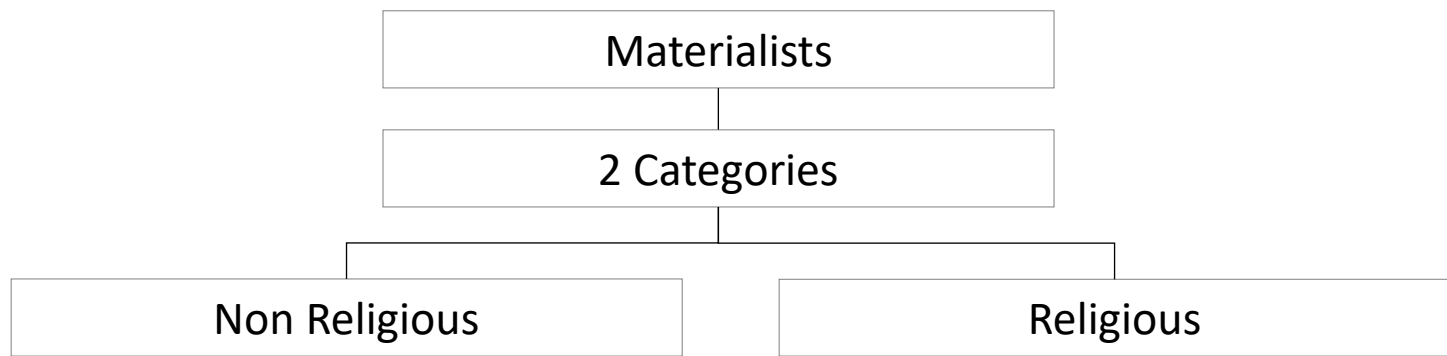
- Tamil Nadu, Nakshatra Pradhana, other place Thidi even for birthdays.
- Remember Lord on Birthday and take stock of life.
- Sringeri Acharya Birthday celebrated on Thidi.

Question 39 :

- Religious versus Spiritual life.

Answer :

- Religious person need not follow spirituality.



- Puja not for Chitta Shuddhi but for self knowledge.
- Jnana – Vairagya Siddhyartham.
- Religious life does not include spirituality.
- Spirituality life includes religion.

Question 40 :

- Individuality – Personality.

Answer :

- Personality used in common Parlance.
- Individuality – Totality in philosophy to segregate them.

Question 41 :

- Upadesa Sahashri – Verse 3

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
 ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततः क्रियाः ॥ ३ ॥
 धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
 एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद्भ्रमः ॥ ४ ॥

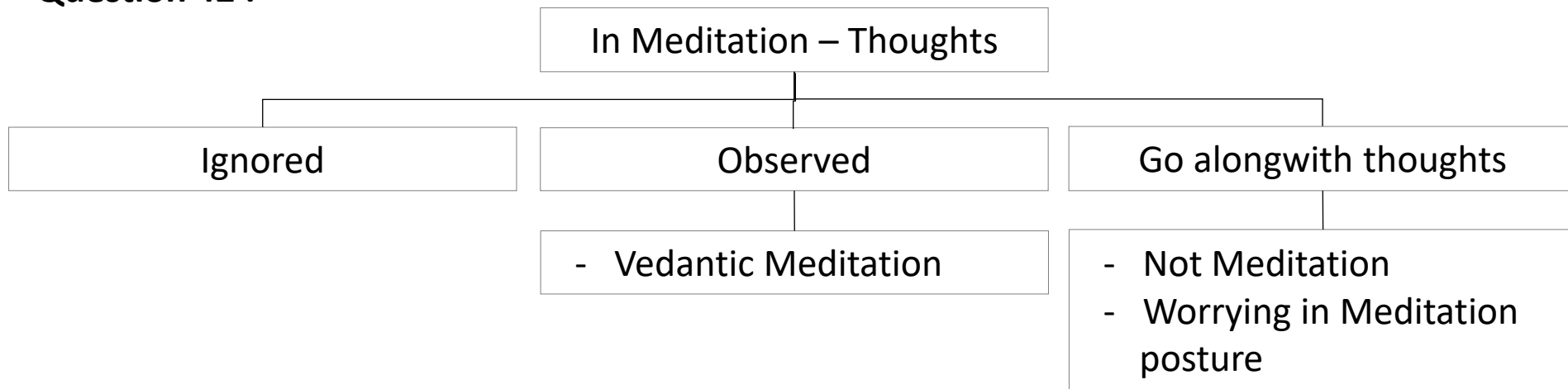
Actions, (Both Enjoined and Prohibited), bring about one's connection with the body; when the connection with the body has taken place, pleasures and pains most surely follow; thence come attraction and repulsion, from them actions⁶ follow again, as results of which merit and demerit appertain to an ignorant⁷ man, which again are similarly followed by the connection with the body. This Transmigratory existence is thus going on continually for ever like a wheel. [Chapter 1 – Verse 3 and 4]

- How only one Sense Organ active at a Time?

Answer :

- Audio – Visual perception.
- General perception ok (Samanya Jnanam).
- Focused perception – when seeing TV, eating is mechanical.
- See general TV Screen, focus on sound.
- Other sense organ becomes mechanical.
- Brushing teeth – mechanical worry – focused.
- Walking – mechanical, thoughts focused.

Question 42 :



Upadesha Sahashri : 3rd Verse

- I am observer of thought
- I am Sakshi different from the thought.

Upadesha Sahashri : 3rd Verse

कर्माणि देहयोगार्थं देहयोगे प्रियाप्रिये ।
ध्रुवे स्यातां ततो रागो द्वेषश्चैव ततः क्रियाः ॥ ३ ॥
धर्माधर्मौ ततोऽज्ञस्य देहयोगस्तथा पुनः ।
एवं नित्यप्रवृत्तोऽयं संसारश्चक्रवद्भ्रमः ॥ ४ ॥

Actions, (Both Enjoined and Prohibited), bring about one's connection with the body; when the connection with the body has taken place, pleasures and pains most surely follow; thence come attraction and repulsion, from them actions⁶ follow again, as results of which merit and demerit appertain to an ignorant⁷ man, which again are similarly followed by the connection with the body. This Transmigratory existence is thus going on continually for ever like a wheel. [Chapter 1 – Verse 3 and 4]

- Thoughts belong to mental plane.
- I am Paramartikam, Canvas.
- Thoughts do not belong to me.
- Objectification of thoughts is Vedantic Meditation.

Another Meditation :

- Manasa Japa / Puja.
- Ignore thoughts, bring in Ishvara Nama and Repeat.

Question 43 :

- Human birth comes because of Punyam in previous birth.
- What is cause of 1st birth?

Answer :

- Purva Janma Karma Phalam.
- Birth / death cyclic process.

Example :

- Seed came from tree.
- Tree came from seed.
- No 1st seed.

Example :

- Egg from Hen
- Hen from Egg
- No 1st Egg.

Example :

- Karma because of Srishti.
- Srishti because of Karma.
- No 1st Karma
- Eternal cyclic process not linear with beginning and end.

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ
prabhavantyahaṛāgamē |
rātryāgamē pralīyantē
tatraivāvyaktasaṃjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the ‘day’ ; at the coming of ‘night’ they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलं
असङ्गशस्त्रेण दृढेन चित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
nāntō na cadirna ca sampratiṣṭhā |
aśvatthamēnaṃ suvirūḍhamūlam
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

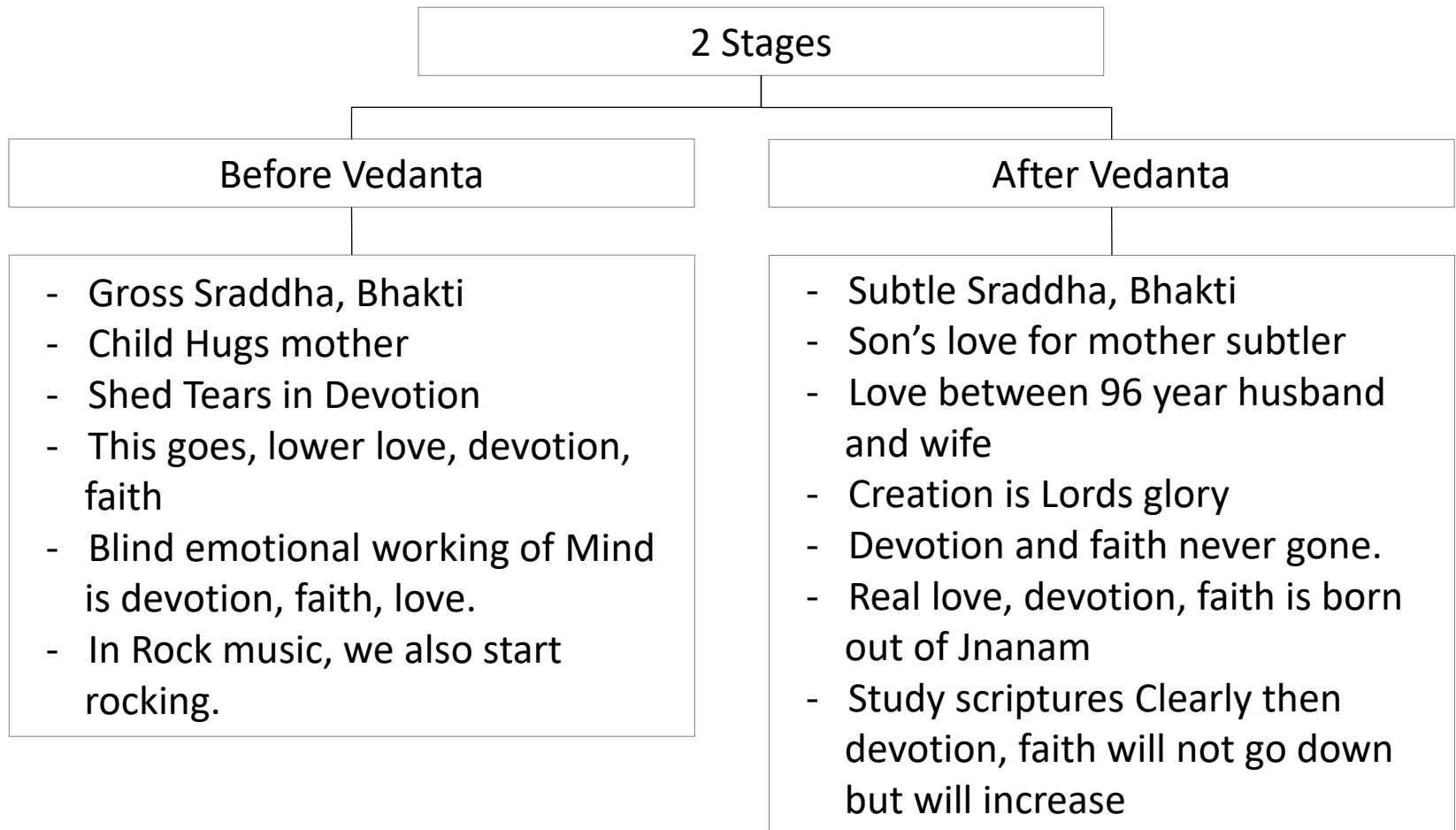
- No beginning or end of Srishti.

Question 43 :

- Is Punyam possible only in Human birth.

Answer :

- Yes, because human beings alone have free will, Deliberation possible.
- Animals programmed.
- Sraddha and Bakti – faith and devotion becomes subtler in Vedanta.



Question 45 :

- What is difference between Mind – Intellect?

Mind	Intellect
<ul style="list-style-type: none"> - Emotional faculty, doubting faculty - VCR 	<ul style="list-style-type: none"> - Thinking, knowing Rational faculty - VCP

- One instrument, 2 names.
- One person – father, son, brother, husband – 4 Names.
- Context, standpoint different.
- Typist, householder.
- In common parlance mix up.
- My mind did not understand.
- My buddhi very emotional today.

Question 46 :

- Brooding after action.

Answer :

- Never do, action over, don't think right, wrong, proper, not, will be eternally disturbed, hence don't bother.