

ONE STEP TO MOKSHA



DR. M. MOHAN RAO

Copyright © 2020, Dr. M. Mohan Rao
All rights reserved.

No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage and retrieval system now known or to be invented, without permission in writing from the publisher, except by a reviewer who wishes to quote brief passages in connection with a review written for inclusion in a magazine, newspaper or broadcast.

Published in India by Prowess Publishing,
YRK Towers, Thadikara Swamy Koil St, Alandur,
Chennai, Tamil Nadu 600016

ISBN: 978-1-5457-5175-6
eISBN: 978-81-946266-7-1

Library of Congress Cataloging in Publication

Contents



Preface

Foreword

Acknowledgements

Prayer

Section I General Discussions and outline

Origin of our Vedas and Upanishads

Bhagavad Gita Prayers

Introduction

The Five Koshas

Human Ignorance and its causative factors

When to take up spiritual journey

The 2 pathways to Spiritual Enlightenment or Moksha

Take the first step and you will be on your way

What type of person are you?

The three Yogas to acquire self-realization

Section II Karma and Karma Yoga, the Path of Right Action

What is Karma and what is Karma Yoga

Proper action

The 3 Types of Karma or actions:

Why should you practice 'Karma Yoga'?

Five factors needed to become 'Karma yogi'

Obstacles to Karma Yoga and how to overcome them

Section III Upaasana Yoga or Meditation

How to do meditation:

General Disciplines or 'Bahiranga Saadhanaani'

Specific Disciplines or 'Antaranga Saadhanaani'

Dhyana Swaroopam or Nature of Meditation

The 3 stages of meditation

'Samaadhi' – what are the features

Dhyaana Phalani – benefits of Meditation

Obstacle to meditation

Section IV Jnaana Yoga

What is the nature of 'God' or 'Eeshwara' or the 'Supreme reality'?

What is Viswaroop Darshana?

Nirvana Shatakam - in Sanskrit with meaning - Mano Buddhi Ahamkara

Why are you born and what happens after you die

What are the qualities of a 'Jnaani' or 'Sthita-Prajna'?

Section V What is Bhakti Yoga?

Summary

Section I

General Discussions and outline



Origin of our Vedas and Upanishads

Authentic information about the origin and subsequent transmission of vedas are available.

The Vedas are considered revelations experienced by the ancient sages after intense meditation and these revelations have been carefully preserved since ancient times. In our sacred epic of Mahabharata, the creation of Vedas is credited to 'Brahma' the 'Supreme Reality'. The Vedic hymns themselves however, indicate that they were the products of inspired creativity of the '**Rishis**'. (1*) However in the Bhagavad Gita Lord Krishna Himself describes the origin of Vedic knowledge in a different way, in the first three shlokas of Chapter IV:*

श्री भगवानुवाच
इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।

विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥४.१॥

Imam vivasvate yogam proktavaan-aham-avyayam,
Vivasvaan manave praaha manur-iksvaakave-bravit.

Meaning:

*The Divine Lord said, I taught this Imperishable Yoga to Vivasvaan (Sun God); Vivasvaan taught it to Manu (ancient law giver of India); Manu taught it to Iksvaaku (ancestors of Solar dynasty that ruled over Ayodhya for a long period of time).

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः।
स कालेनेह महता योगो नष्टः परन्तप॥४.२॥

Evam parampara-praaptam-imam raja-rsayo viduhu,
sa kaalen-eha mahataa yogo nastah parantapa.

Meaning:

*This knowledge, handed down in regular succession, the royal sages knew. This Yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes = Arjuna).

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्॥४.३॥

Sa evaayam mayaa te dya yogah proktah puratanah,
bhakto'si me sakha ceti rahasyam hy-etad-uttamam.

Meaning:

*That same ancient 'Yoga' has been today taught to you by Me, for you are My devotee and My friend. This is a Supreme Secret.

This 'Supreme Secret' about 'Self-Realization' has been explained in great details by Lord Krishna Himself in the Srimad Bhagavad Gita to his friend and devotee, Prince Arjuna. It is for anyone else, who is a sincere seeker, to study and follow the guidelines mentioned and achieve our Supreme Goal. Let us all therefore have full faith and immense trust in the teachings in Bhagavad Gita and study it and follow its teachings in our daily life, with great reverence and 'shraddha' and attain 'Moksha'. Total faith and sincere 'shraddha' in our scriptures and Bhagavad Gita and the teachings of Lord Krishna and also the grace of a learned Guru are essential components needed for achieving a successful spiritual goal of 'Moksha'.

**Ref: Bhagavad Gita, Commentaries by Swami Chinmayananda.*

Bhagavad Gita Prayers

Study of Bhagavad Gita is generally started with a prayer. A learned and great Swamiji called Swami Madhusudana Saraswati wrote 9 prayer shlokas in his book of commentaries on Gita called 'Goodartha Deepika'. These are prayers to Mahabharatha, Bhagavad Gita, Sage Vedavyasa and Lord Krishna. Most of the several commentaries on Gita written later by various learned Scholars and enlightened Swamijies contain these 9 prayer shlokas. Please listen to the prayer chanted by my Revered Guru Swami Paramarthananda.

Go to <https://www.youtube.com/watch?v=nxgwhFfJWyU&feature=share>

Reference 1*: <https://en.wikipedia.org/wiki/Vedas>

Some selected portions from the above reference:

The Sanskrit word védā 'knowledge, wisdom' is derived from the root vid-'to know'.

Transmission of texts in the Vedic period was by oral tradition, preserved with precision with the help of elaborate mnemonic techniques.

The Vedas, Vedic rituals and its ancillary sciences called the Vedangas, were part of the curriculum at ancient universities such as at Taxila, Nalanda and Vikramashila.

The Samhitas (Sanskrit *saṃhitā*, 'collection'), are collections of metric texts ('mantras'). There are four 'Vedic' Samhitas: the Rig-Veda, Sama-Veda, Yajur-Veda, and Atharva-Veda, most of which are available in several recensions (*śākhā*). In some contexts, the term *Veda* is used to refer to these Samhitas. This is the oldest layer of Vedic texts, apart from the Rigvedic hymns, which were probably essentially complete by 1200 BCE, dating to periods of the 12th to 10th centuries BCE.

The Brahmanas are prose texts that comment and explain the solemn rituals as well as expound on their meaning and many connected themes. Each of the Brahmanas is associated with one of the Samhitas or its recensions. The Brahmanas may either form separate texts or can be partly integrated into the text of the Samhitas. They may also include the Aranyakas and Upanishads.

The Aranyakas, 'wilderness texts' or 'forest treaties', were composed by people who meditated in the woods as recluses and are the third part of the Vedas. The texts contain discussions and interpretations of ceremonies, from ritualistic to symbolic meta-ritualistic points of view. It is frequently read in secondary literature.

Older Mukhya Upanishads (Bṛhadāraṇyaka, Chandogya, Kāṭha, Kena, Aitareya, and others).

The Brahmanas, Aranyakas, and Upanishads, among other things, interpret and discuss the Samhitas in philosophical and metaphorical ways to explore abstract concepts such as the Absolute (Brahman), and the soul or the self (Atman), introducing Vedānta philosophy, one of the major trends of later Hinduism. In other parts, they show evolution of ideas, such as from actual sacrifice to symbolic sacrifice, and of spirituality in the Upanishads. This has inspired later Hindu scholars such as Adi Shankara to classify each Veda into *karma-kanda* (कर्म खण्ड, action/ritual-related sections) and *jñāna-kanda* (ज्ञान खण्ड, knowledge/spirituality-related sections).

Prodigious energy was expended by ancient Indian culture in ensuring that these texts were transmitted from generation to generation with inordinate fidelity. For example, memorization of the sacred Vedas included up to eleven forms of recitation of the same text. The texts were subsequently 'proof-read' by comparing the different recited versions.

The Veda, for orthodox Indian theologians, are considered revelations seen by ancient sages after intense meditation, and texts that have been more carefully preserved since ancient times. In the Hindu Epic the Mahabharata, the creation of Vedas is credited to Brahma. The Vedic hymns themselves assert that they were skillfully created by Rishis (sages), after inspired creativity,

According to tradition, Vyasa is the compiler of the Vedas, who arranged the four kinds of *mantras* into four Samhitas (Collections). There are four Vedas: the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. Each Veda has been subclassified into four major text types – the Samhitas (mantras and benedictions), the Aranyakas (text on rituals, ceremonies, sacrifices and symbolic-sacrifices), the Brahmanas (commentaries on rituals, ceremonies and sacrifices), and the Upanishads (texts discussing meditation, philosophy and spiritual knowledge).

The Upanishads are largely philosophical works, some in dialogue form. They are the foundation of Hindu philosophical thought and its diverse traditions. Of the Vedic corpus, they alone are widely known, and the central ideas of the Upanishads are at the spiritual core of Hindus.

Introduction



The fundamental goals (materialistic goals) of all human beings are the following three:

- 1) Security.
- 2) Peace of mind and
- 3) Happiness.

They work and keep searching for these elusive goals throughout their lives at all ages and stages of life. The goals and goal posts keep changing like mirages and they get entangled in the ups and downs, pleasures and pains in this 'samsara'. They are searching all the time in this material world and externally, but are bound to be unsuccessful because all these goals are not found in the external materialistic world. The destination for all these goals and eternal happiness and peace are present entirely and only within one's own self! All you need to do is to look for all these needs and goals within one's own self; tap them from the Eternal Spring within. Unfortunately this Eternal Spring of Bliss is invisible and not experienceable by the set of sensory apparatus available to us. One

needs to have a specially developed 'vision' (divya chakshu) to be able to experience IT. The Eternal Spring of Bliss within each of us is covered over and hidden by several layers or coverings. What are these coverings and how to penetrate and search within and reach the Eternal Spring?

The five 'Koshas' in the human body-mind complex

This precious Eternal Spring of Bliss, also called 'Aathma' or 'Consciousness' or the real 'I' is firmly and securely 'gift-wrapped' by five layers or 'koshas'. The well-crafted and beautifully packaged and presented human body-mind complex is nothing but the inert and throw-away package containing within it the most precious 'spark of life', which enlivens the otherwise inert material body of humans. The five layers are:

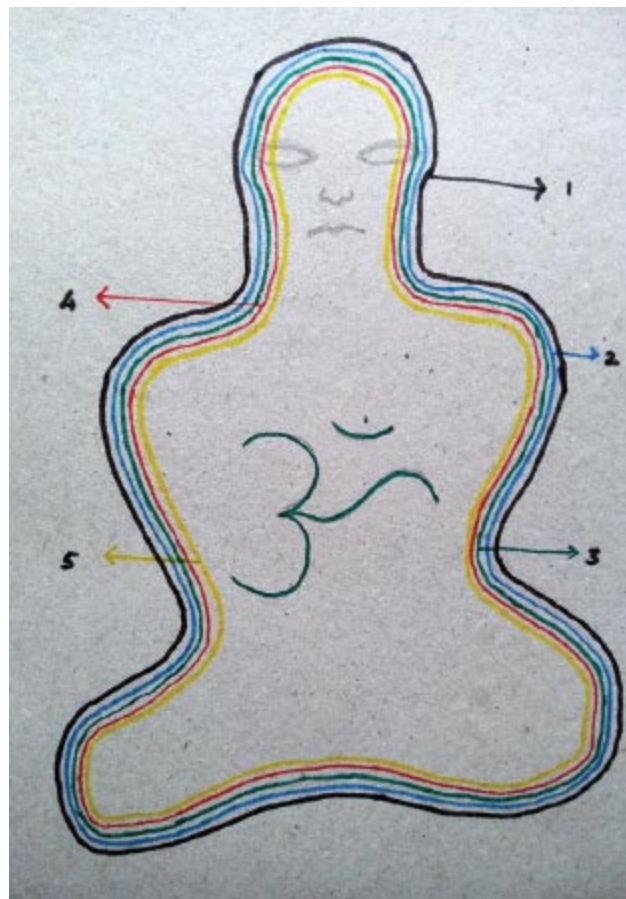
The Five Koshas

The first of these five koshas is "Annamaya Kosha". This is the outermost and easily discernible layer constituted by the physical body. This is the only one that can be seen and felt by touch, smelled and tasted too. All the other 'koshas' are subtle and can be explained and understood and not available for physical demonstration.

The second one is 'Praanamaya Kosha' and maybe called the spark of life. This kosha is firmly based on and dependant on breath. Without breath, there is no life or 'praana'.

The third kosha is called 'Manomaya Kosha'. It is like a sensitive layer/plate, capable of receiving all inputs from the five sensory organs. It is like reception desk which receives all inputs and conveys them to the next 'kosha' or centre for experiencing, interpretation, categorization and disposal.

The fourth kosha is 'Vijnaanamaya Kosha', which receives all inputs from the Manomaya Kosha and categorises, evaluates, disposes them off and takes appropriate action or response. Some will be only experienced and disposed off or 'deleted'; some important ones are experienced and also stored; stored for a short or long period; some need instantaneous action carried out through various organs of action; and some need careful evaluation and planned action early or later.



The 5 Koshas:

- 1) Outermost one is the visible physical body, called as 'Annamaya Kosha'. All other 4 inside are subtle and invisible or perceiveable.
- 2) 'Praanamaya Kosha' is connected with the breath.

You've Just Finished your Free Sample

Enjoyed the preview?

Buy: <https://store.prowesspub.com>