

Kaivalya Upanishad, Class 9

Greetings All,

Continuing his teaching on Kaivalya Upanishad, Swamiji says, after talking about nidhidhyasanam, Brahmaji has come to sravanam and mananam in reverse order. Sri Krishna also does the same when he reverses the order in chapter 2 of the Gita dealing with Gyana yoga first and then coming to Karma yoga. It is the approach of an optimistic teacher starting from a higher level and then going down. Brahmaji also gave example of an Arani as an example of sravanam and mananam. He brought out the Jivatma Paramatma Aikyam as the oneness. Although superficially they are different (jivatma and paramatma) essentially they are one. Jivatma and Paramatma both have Atma in common. If so, what contributes to their difference? The Upadhi or media of their manifestation causes the superficial differences. The face is the same one but it looks different in a concave mirror compared to the one in a convex mirror.

These differences are caused incidentally and are also known as Aupadhika Bheda. The differences include, one is Vyashti and other is Samashthi.

Vyashti is microcosmic. Here, in this world it is a miserable entity or Samsari. I create my own dream world and dream body and then identify with it. Until now I was creator, now I have become the creature. Creator of dream has become the dream. Micro upadhi is dominated by Rajo and Tamo gunas. Satva Guna dominates macro upadhi.

When original consciousness is in micro medium it identifies with body rather than the formless Brahman. Thus, he becomes a karta and bhogta (eater) and also gets into a mess or samsara.

Shloka # 13:

Describing the dream state, the jivatma via micro upadhi

entering swapna is an enactment of jagrat. Here also he is a sukha dukha bhogta. Here it is not an Ishwara srishthi but a Jiva srishthi. I am in a privately created mind. The micro individual also has micro creative power. This maya shakthi is called kriya shakthi.

So, Jagrat and Swapna states of individual are over. Out of sheer tiredness he switches off the Jiva during sleep. Ishwara prapancha and Jiva prapancha dissolve in sleep. They go into a dormant state. Laya is the sleep of the Jivatma, while Pralaya is the sleep of the paramatma.

Overwhelmed by ignorance, Tamas, Jivatma is in total ignorance. Total knowledge and total ignorance are both blissful. Thus, Gyani and ignorant are both blissful. In waking state we are partially blissful. "I" is known but Atma is not known. Thus, Jivatma suffers Samsara in Avastha Trayam. In sleep also it is dormant.

Shloka # 14:

After sleep what happens? There is no permanent sleep, either in the same body or in another body (after death). Who is responsible for waking one up? Due to its past papams and punyams it has to wake up to exhaust them through its experiences. It has to go through sukha and dukha experiences. In sleep it is in suspended animation. Karma can only be exhausted in dream or waking states. This cycle of sleep-dream-waking continues. This is the beginning-less cycle process. It will never end until one gets gyanam. The cycle is an endless one. Thus, micro operation has concluded that jivatma remains in sharira trayam.

Shiva's third eye burns down the three stages.

Now Brahma shifts to macro. Example of a bald man with a wig was cited. Atma has two wigs. Same Atma in macro is Paramatma.

Effect-Karyam-Micro upadhi.

Cause-Karanam-macro Upadhi.

With the same atma now through a macro upadhi the paramatma is born. Atma is thus Srishthi Karanam. "I" dis- identify from my dream body and wake up and the dream becomes a false projection of mind. Paramatma is adhara of Laya. The avastha trayam dissolves. Same jivatma plays paramatma role. The reality is, it is neither Jivatma nor paramatma, and rather it is the undivided awareness. Karanam and Karyam are both its attributes. This pure Atma is Ananda (never wanting). Jivatma and paramatma are both one and same.

Soham, So Paramatma is a mahavakyam. God and I are one.

Shloka # 15:

From same Atma the whole creation is born. Paramatma becomes the karanam of creation. In this birth of creation following are created: Pranas, Antahakaranas, ten indriyani, akash, Vayu, Agni, Apaha and prithvi.

First level is Micro or individual.

Second level is macro or Srishthi.

Order of creation is:

Subtle elements>subtle elementals>Gross elements> Gross elementals are all born out of paramatma.

Shloka #16: Is a series of mahavakyams.

Teacher says Karanam Paramatma is none other than Karyam Jivatma.

How can Kranam and karyam be same? In an equation, says swamiji, when two sides are not evidently equal, but essentially equal, an equation is required.

Karana Paramatma=Karya Jivatma, because they are essentially same.

Supreme causal Brahman results in:

- Karanam-Subtle –eternal. Example of clay in the pot.
- Karyam is gross.
- Nithyam is eternal.
- You (Karanam) are that Karyam Jivatma.

With best wishes,

Ram Ramaswamy