

# Saddarshanam, Class 4

Greetings All,

**Shloka # 3:**

**“The primary cause of the world and the “ I” is accepted by all to be some Lord with immeasurable power. Here, in this picture, that One alone has become the seen, the seer, the canvas and the light also.”**

Continuing his teaching on Saddarshana, Swami Paramarthananda said, Bhagawan Ramana Maharishi starts the teaching of the division-less existence with this shloka. The divisions are presented as Jiva and Jagat. While discovering the Adishtanam we discover Nama and Roopa as well. In discovering wave and ocean we realize that there is nothing called wave or ocean. The removal of substantiality is called elimination of division. While you still see the ocean and the wave, you realize, through wisdom, that they are without substance. The names are used only for transaction. Jiva and Jagat perception can't be removed but you know their Adishtanam as Brahman. Both Jiva and Jagat are nama and roopa. This is the essence of the teaching. It is the falsification of division by knowledge of the division.

The One division-less existence appears with superficial names and forms. The Waker goes to bed as a non-dual person. In dream he becomes both the transactor (dreamer) and the object of transaction (dream). This bifurcation is superficial. Once I wake up the division is resolved. There is no dreamer nor the dream. The division is not real, but apparent.

Bhagawan Ramana Maharishi cites an example of a painting on a cloth. In the painting there is an observer and an observed. Both are on the same canvas. Just as the actors in a movie screen are superficial, the one division-less canvas appears as an observer and observed. In the case of painting the

Adishtanam is the canvas, a Jadam. In life, the Brahman appears as the Observer and Observed, it is, however, alive. For being able to perform this, the Brahman has to have a great power. It makes the impossible, possible. Infinite cannot be divided, however, it appears as divided. This power is called Apar Shakthi or also known as Maya.

A question can arise that if Brahman is one and Shakthi is another, are they not divided? The reality is that this power of Brahman is also an apparent one only. The Brahman has the apparent Shakthi to create the Mithya division.

#### **Shloka # 4:**

**“All philosophies begin with the naming of the principles of the individual, the world and the supreme soul. As long the notion of “ I” remains, so long these three will also exist. The abidance in the Self where there is absence of the “I” notion is the best of all.”**

Here Bhagawan Ramana Maharishi says there are many religions and philosophical systems that have come up to give moksha. Even in India we have six Nastika and six Astika systems. All of them claim to give us moksha shastra. All of them have to start with certain fundamental Tatvams as their philosophy. All start with an introduction of their Tatvams.

They all accept the following three Tatvams. They are:

- Jivaha: The human being, the hero of the philosophy.
- Jagat: Jiva interacting with Jagat causes all problems. All our complaints are about somebody else and rarely about ourselves.
- Ishwara: He is the one who creates the Jiva and Jagat. Here Ishwara is one of the Triad. So, this Ishwara is finite.

After introduction of these three Tatvams, the philosophies introduce Sadhanas such as to “Serve the world”. All Sadhanas

address Jiva (Upasaka), Jagat (Alambanam) and Ishwara (Upasya).

Bhagawan Ramana Maharishi says all these systems are beautiful, however, all their Sadhanas pre-supposes division. All of them preserve divisions as well. So even after a lot of Sadhana the Jiva remains a Jiva, maybe as an elevated Jiva, such as Rama Upasaka or Hanuman Upasaka. He continues as one of the triad. Therefore, he is said to have Ahamkara. Ahamkara is finite and with it comes mortality and insecurity. Therefore, Samsara continues. All these Sadhanas preserve Samsara and divisions.

As long as the Triad is maintained in the name of divine sadhanas, there will be the finite Ahamkara. The insecure and mortal Ahamkara continues. However, all these sadhanas have not attacked duality, rather they preserve the Triad. So, to refine Ahamkara one starts with the Triad. Once he has become Gyana Yogya, then he must attack duality. Only when division is eliminated, only when Triad is negated, only then Ahamkara is uprooted and only then moksha occurs. This is also called Apavada. Therefore, Bhagawan Ramana Maharishi says, in Sarvottama Nishta or in the culminating stage, which is the greatest stage, there is no more Ahamkara claiming to be a devotee or Upasaka or Gyani. Even the claim "I am a Gyani" is Ahamkara. Brahman does not have any attributes including the one of a Gyani.

I am not a Karta, Bhokta, Bhakta, Upasaka or Gyani. Knower of Brahman never claims, " I am a Gyani".

The greatest state is one of wisdom or Gyana Nishta. Ahamati Shunyam. In this state, Aham and Shastram both are absent. There is no Gyani or a Shishya. In this state there is a no difference between Pramata (Knower), Prameya ( Object) and Pramanam (Proof). In my Budhi I will know that there is no substance to the wave even if it appears as a wave. The division belongs to Nama and Roopa. All systems are fine in

the beginning; however, it is really in the end that we know the greatness of Advaitam. Vedas ask us to start with Karma (Dvaitam) but culminate in Advaitam. This is a valid system of teaching.

### **Shloka # 5:**

**“ Arguments that this is real or false, sentient or inert, sorrow or joy, are to no purpose. The state free from all thoughts, without “I” notion and the world, is supreme state desired.”**

We have to gain knowledge of the division-less Brahman. To arrive at the Adhishtanam one can enquire into any one of the three, that is Jiva, Jagat or Ishwara. Just as enquiry into jewelry gives us knowledge of the gold so also Mithya Jiva, Jagat and Ishwara's enquiry respectively will lead us to Brahman.

Even though all three Vicharas are acceptable, Bhagawan Ramana Maharishi considers Jiva Vichara more efficacious than other two. What is the advantage of Jiva Vichara?

In JivaVichara alone, Ahamkara is directly attacked. Bhagawan Ramana Maharishi feels Ahamkara needs a direct attack, as it is the most difficult nut to crack. It is also most intimate object of our attachment. I have nourished it through all transactions (Father –I, Brother- I, Son- I etc.). In and through all vyavaharas Ahamkara continues. Ahamkara is there at home, office and even at Mansarovar. Therefore, Ahamkara has to be attacked directly. This happens only in Jiva Vichara. Jagat and Iswara Vichara's do not attack Ahamkara directly. Ahamkara survives both these Vicharas.

When Ahamkara tries to understand Mithya Samsara it cannot understand it. It will not work because for Ahamkara the World is Satyam.

World + Ahamkara=Mithya for Brahman.

The other problem is that Jagat Vichara does not eliminate Ahamkara, rather, it may nourish Ahamakra. Enquiry into, if world is real or unreal, is futile if it does not knock off Ahamkara. But if Ahamkara is knocked off even the world will lose its capacity to knock you. Therefore attack Ahamkara.

With Best Wishes,

Ram Ramaswamy