

# Saddharshanam, Class 6

Greetings All,

**Shloka # 7:**

**Apart from the body made up of five sheaths, does the world shine? Let people explain. Without that five fold body who can perceive this world?**

Continuing his teaching and refreshing our memory of last class, Swamy Paramarthananda said, in all these shlokas Bhagawan Ramana Maharishi is continuing his campaign against Ahamkara. This requires a big effort, as Ahamkara, which is a hero today, is actually a villain. Ahamkara has been hero for many lives. All our struggles are to support and nourish Ahamkara. Now Vedanta asks you to change your attitude. This is difficult for both student and teacher. Even if the student agrees, superficially, he still thinks in terms of improving Ahamkara, not eliminating it. Ahamkara can now claim to have studied Vedanta. So teacher's goal is to attack Ahamkara. Bhagawan Ramana Maharishi's effort is focused on Ahamkara enquiry to pull it down. It is a Mithya and can be pulled down only by enquiry. Even as darkness cannot withstand light, so also Ahamkara cannot withstand enquiry.

Ahamkara in Dharma shastra is different from Ahamkara of Vedanta. In Dharma Shastra, Ahamkara means pride and superiority and it's absence is humility.

**In Vedanta, however, it means the sense of individuality.**

Even a humble person can have Ahamkara. A humble Agyani still has individuality. This Ahamkara is "I" or individuality that is born out of identification with Pancha Kosha. Because of it Pancha Kosha becomes my localization. Virtues of Pancha Kosha are my virtue. Their humility is my humility. To say I am humble is philosophical Ahamkara as I am identifying with

virtue of Anatma. Identifying with virtues and weaknesses is Ahamkara. This Ahamkara is born out of wrong identification, which is ignorance. Ignorance is the oil that sustains the Ahamkara flame. You dry up this oil by Knowledge. When ignorance goes, Ahamkara also goes.

### **Shloka # 8:**

**The entire world is of the form of sound etc. The existence of sound etc. is illumined by the functions of the sense organs. The existence of sense organs is in the control of the mind. Therefore, we say that the world is made up of the mind.**

We have a vast universe in front of us. It is almost limitless. Scientists have not yet found its limits. It is also expanding. The Lord created it. Even though this vast universe exists, only a very small segment falls in my range of experiences. Universe experienced by me is very small. The "experienced" universe alone binds us and not the vast existing universe. In some part of the world if something happens, I do not know it nor do I respond to it. I am a Jivana mukta with respect to them.

Therefore it is not the existing universe that disturbs me rather the one experienced by me. This experienced universe produces Raga, Dvesha and Asuya. It is this experienced universe that burdens me. We always look preoccupied. What is the preoccupation about? It is about my wife, husband, children, home etc. that bothers us. Therefore Bhagawan Ramana Maharishi says experienced universe (Jiva Srishti) is the bondage and not the existing universe (Ishwara Srishti)

The experienced universe is there due to Ahamkara. Prameya (experienced universe) is there due to Pramata (Ahamkara). To tackle this binding universe go to Ahamkara, which is its reverse. The Ahamkara determines the quality of the experienced universe. If Ahamkara is Satva, the experienced universe is also Satva Pradhana. Duryodhana and Dharmaputra

went back to check on the world. After returning, Dharmaputra said people were all wonderful, while Duryodhana said they were all treacherous. Thus, quality of Ahamkara determines quality of experienced universe.

Don't struggle with universe rather tackle Ahamkara. Swami Chinmayananda told a story. A boy was disturbing his father. Father tore up the newspaper and asked him to put it together. The boy brought the paper back after a short time. When asked how he did it so fast, he said in the back of the page was a picture of Tendulkar. He assembled the picture quickly. The world is also a jigsaw puzzle. Reverse the world and it is Ahamkara. Tackle Ahamkara. This is the essence of the shloka.

Details of shloka:

Universe is experienced in a five-fold manner. They are through Sound, feeling, form, taste and smell ( Shabda, Sparsha, Roopa, Rasa and Gandha).

How to prove the existence of the world? Existence is proved only through operation of the five sense organs. World is called Prapancha or that which exists in five fold segments. Each segment is distinct and present. Eye cannot hear sound. Thus, each segment reports separately. Existence of world is dependent on sense organs. Thus, for a totally blind person, form and color don't exist.

Existence of sense organs depends on the mind. How? Sense organs can serve only when backed by the mind. Suppose in middle of a class if mind strays somewhere, even the ears don't listen at that time.

Sense organs are under power of mind. When mind is withdrawn, sense organs don't sense. Existence of world is dependent on sense organs. Sense organs are dependent on mind. Thus, existence of world depends on mind. They are interconnected, like two sides of one coin. This mind is called Ahamkara. The sense of individuality is located in the mind. Two methods are

used to clarify this:

1. Technically: Ahamkara is mind with reflected consciousness. (RM Reflected mind+ RC Reflected Consciousness).
2. Practically: Mind alone is the "I" sense because only when mind is active individuality "I" is alive.

In waking and dream, the mind is functioning. I have individuality as localized "I". Therefore Samsara is also there in both states.

In Sushupthi, when mind is temporarily dissolved, "I" is gone, my bio data is dissolved, Ahamkara is dissolved and world is also dissolved. Mind and Ahamkara are synonymous. Therefore Bhagawan Ramana Maharishi concludes that universe is a product of the mind. Therefore, it is a product of Ahamkara as well.

### **Shloka # 9:**

**The world arises and sets with the "I" thought. Therefore, this world is illumined by the "I" thought. The Reality is the abode of the birth and death of the "I" thought and the world. It is One, complete and without birth and decay.**

It is further explanation of previous shloka.

Since Ahamkara and universe are interconnected, one proves the other. So, both arrive simultaneously and both disappear simultaneously as well. In Jagrat and Swapna states Ahamkara rises, as does Universe. In Sushupthi both of them dissolve.

The world that arises in front of you, it is you who allowed it to rise. By the same logic Samsara dissolves with Ahamkara. Elimination of Samsara means elimination of Ahamkara.

In deep sleep both dissolve. Unfortunately it is a temporary and dormant state. God has created this state to give us a taste of Moksha. Thus, Moksha equals sleep. Everything, Papam,

punyam etc. are all gone in this state. The moment you wake up they all comes back. Enquiry, however, resolves them permanently.

The question comes, if Ahamkara is resolved, will it be suicidal?

Bhagawan Ramana Maharishi says Ahamkara is the villain. Once it is destroyed the real hero, Atman, emerges. The real "I" emerges. Removal of Ahamkara is not suicidal. Many philosophers say Advaita is suicidal. You are only removing Pseudo "I".

What is the real "I"?

The real "I" is the eternal principle, consciousness, non-dual, and division-less one. It is free from Punarapi Jananam and Punarapi Maranam. It is free from birth and death. It is Poornam while Ahamkara is always wanting or Apoornam. The real I is the substratum in which Ahamkara and world dissolve. Subject and Object are resolved in the real "I".

### **Discussion & Take away:**

The question was asked how does one practice Devarpanam? Many answers were given, all interesting one's. I was taken by Dr. Katta's answer. He said Swamiji has answered this question in the past. Swamiji says, pick one activity for Devarpanam. Say, before eating any food commit to performing Devarapnam. Practice this one activity, every time you eat, for a month or two till it becomes second nature. Then pick another activity to emulate. This way soon your daily activities will all become Devarpanam. Do consider adopting this idea.

With Best Wishes,

Ram Ramaswamy

---

# Bagawat Geeta, Class 49

Greetings All,

**Shloka # 33:**

एतन्मनुष्योऽपि ज्ञानवानपि कर्मानुष्ठानं प्रपद्यते  
स्वभावात्कर्मणो भवन्ति तेषामस्य स्वभावो विद्यते॥3.33॥

**“Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression do?”**

Continuing his teachings, Swami Paramarthananda said, after talking about karma yoga Sri Krishna is summing up karma yoga in verses 31 through 35. In the last two verses he discussed the benefits and losses of following karma yoga.

Benefit includes: One who follows Karma Yoga will get his mind purified and then proceed to Gyana Yoga which will lead him to knowledge and then liberation.

Losses include: One who does not follow Karma yoga faces spiritual loss and destruction.

Now, in shloka # 33, Sri Krishna discusses our innate nature. Everybody has an innate nature based upon his or her Rajas, Tamas and Sattva Gunas. This is called Svabhava. One's life should be based upon one's Svabhava. Even a Gyani's life is based upon his Svabhava. Each Gyani has a different Svabhava, thus we have writing, speaking, and teaching Gyani's. Even the Gods have their own svabhava; Brahmaji is sṛiṣṭi karta, using rajo guṇa; vishṇu is sthithi karta, using satva guṇa; and Shiva is laya karta using tamo guṇa. It should be noted that Shiva is using Tamo guna but is not under its spell. So, Arjuna, don't violate your Svabhava. You are Rajoguna



we can control our nature.

We all have certain basic characteristics that dictate our mind. These thoughts saturate us, then translate into words and then finally into action.

Thus:

Svabhava>Thought>Words>Action.

The thoughts are Raga and Dvesha. We divide the world into likes and dislikes based upon our Svabhava. Swamiji says, if you place a group of children in a room and give them a variety of toys, you will see Raga and Dvesha in action. Svabhava produces Raga and Dvesha Vritihi and we cannot control it. Some thoughts are attractive while others are not. We are all bundles of Raga (likes) and Dvesha (dislikes). Even in TV interviews of stars one common question asked is what are their likes and dislikes. Even Gods have their likes and dislikes. Thus, the huge Ganesha likes for his vehicle the small mouse while Kartikeya likes his peacock. With regard to every sense object we have preferences. In fact you cannot define a person without his likes and dislikes; you define a person in terms of his likes and dislikes.

Arrival of thought depends upon Svabhava. One has no control over it. However, whether to let a thought remain or not is in our control. Here, there is free will. Those thoughts that are nourished, become stronger, then they become words. Every word is based on a build up thought. We can control perpetuation of thoughts and thus control words. Those thoughts then convert to action. Action is the grossest product of the subtlest thought. If I can control thought, I can control action. This is free will. So Arjuna, don't feel guilty about thoughts that arise in you, do not allow them to linger on, ask yourself if they are worthy of nourishment? If not, nip them in the bud. Don't allow them to become a tidal wave. Don't fall under spell of thoughts.

Two things must always be destroyed at source. One is a shatru (enemy) and other is disease. Our inner enemies are Kama, Krodha, Raga and Dvesha. Free will exists and we can control perpetuation of thoughts.

### Shloka # 35:

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥  
ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे ॥ ३.३५ ॥

**“Superior is the law of one’s nature, though lacking in merits, to that of another even though well- observed. Death in working out the law of one’s nature is superior; but an alien law is fraught with risk.”**

Sri Krishna concludes by saying, Arjuna, go according to your prakriti. You are Rajoguna Pradhani. Let your activities be dharmic. Any Adharmic activity, nip it in the bud. Respect dharma and svabhava. When both are matched, it is right action.

Just as in travel one has to follow traffic rules, so also let your desires follow dharma (rules). Prakriti and Dharma should govern life. This is called Svadharma. Thus:

Prakrithi+Dharma=Svadharma

Svdahrma, even imperfectly performed is better than Paradharma.

Citing a story Swamiji said: A man was about to go to an event, when his watchman stopped him. He told him that if he went on his travel, his plane would have an accident. The man believed in soothsaying so he did not travel. It so happened that the plane he was to travel on had an accident and many people died. The next day he called the watchman, thanked him and rewarded him as well for saving his life. He also fired the watchman as his dream was Paradharma. Even death in Svadharma is acceptable. Paradharma is harmful.

So Arjuna your Svadharma is to fight .

With this Sri Krishna concludes Karma Yoga.

Now Arjuna has a question.

### **Shloka # 36:**

ॐ श्री कृष्णाय नमः ।  
अज्ञानं कुरुते कुरुते कुरुते कुरुते ॥३.३६॥

**“Now, impelled by what does man commit sin? O Krishna! Though loath to sin, he is driven to it forcibly, as it were.”**

Arjuna asked: Oh Sri Krishna , scriptures are there for direction. I agree following Karma yoga is healthy while not doing so is harmful. God has given us the power of discrimination between right and wrong. Dayananda Swamy used to say that every human being knows what is right and what is wrong. Even the thief knows what he does is wrong, that is the reason he does it in secret.

Citing a story of two thieves, who after stealing in a house began dividing the loot and in this process fell asleep. One thief got up in the middle of the night and took off with the entire loot. When the second thief got up in the morning he was very upset that the second thief stole from him. Ignorance of value is not the problem. Ravana is quoted as having said: I know values, but I cannot follow them.

In spite of knowing what is right or wrong how do humans commit such mistakes or adharmas? There is some force in us that pushes us towards adharmic action. What is that force Oh Sri Krishna?

Sri Krishna now answers this question.

With Best Wishes,

Ram Ramaswamy

---

# Saddharshanam, Class 5

Greetings All,

**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.”**

Continuing his teaching on Saddarshana, Swami Paramarthananda said, even though Brahman is Adishtanam of everything, Bhagawan Ramana Maharishi says Jiva Vichara is most important. Jagat and Ishwara Vichara do not address Ahamkara directly.

Therefore, even after years of enquiry, Ahamkara may continue to be strong, as Samsara continues even after study of scriptures. This is because the study has not attacked Ahamkara. Samsara is located in Ahamkara. The existence of Samara means Ahamkara is still there. So, the study may not have attacked Ahamkara. As per Bhagawan Ramana Maharishi all studies are useless unless Ahamkara is attacked.

Only in Jiva Vichara is Ahamkara falsified and dissolved. With this Jagat and Ishwara also fall. The result of this enquiry should be a division-less state where Ahamkara is absent. All problems belong to Ahamkara or I. The desirable state is one in which there is no division (first person, second person and third person; Pramata, Prameya and Pramanam; Jiva, Jagat and Ishwara). In this state, it does not mean perceptuality is

absent. You still see the world, however, there is no more factual division. Division is understood as Mithya. They are understood as Nama and Roopa. I see only water, not the wave and the ocean anymore. The world is not seen as real. It is that state of wisdom in which the world is not seen as a separate thing. One does not see localized Ahamkara or finite I. Subject Object division is falsified. Such a state of Gyanam is Paramam. It is a state of Advaita Gyanam. In the state of advaitam, one is in a state of experience. State of experience is always a temporary one and the experience will be replaced. Advaita Anubhava is false as Dvaitam is present in potential form. Any experience is temporary and displaceable by next experience. But advaita is the gyanam that I am non-dual at all times and that divisions are all mithya appearing and disappearing in me. They cannot disturb my Advaita Gyanam. I am ever non-dual. Knowledge alone is supreme, as it will not be disturbed by anything. Just as I am sure that two plus two equals four so also this knowledge is clear and undisturbed. Anubhava advaitam is mithya.

Shloka # 6:

**As long as there is an understanding that I am with form (that is, I am the body) there will be the idea about the world and the Lord that they too have form. If the Self is without form, who will see? That vision is indeed one, Limitless and complete.**

Bhagwan Ramana Maharishi here gives further reasons for performing Jiva Vichara. He says it is Ahamkara that is coloring our perception of the world and god. The way we look at Jagat and Ishwara is dependent upon how you look at yourself. If I cannot change my perception of myself, I cannot change my world and God vision. So to change way we look at ourselves is crucial. As you look at yourself, so you look at God. If you see Self as localized then you will see world and God as localized as well. Here you see God as in Vaikunta.

Citing an example through a small incident, Swamiji said, a young girl said she liked Sonia Gandhi very much. When asked why, she said Sonia dressed very well. She is typical of many teenagers who are very conscious of their dress. She can only see everything in terms of dresses.

We too are dependant on the Kosha (one of the pancha kosha's) that is dominant in us. I look at the world through this "I". As I look at myself, so I look at the world. The "I" is dominant. Don't try to realize god without realizing your own nature. Nirguna Brahman cannot be understood with Deha Abhimana. So one has to question the notion of "I".

One thinks of improving individuality. One wants to be a happier father, a happier mother etc. I don't want to displace it. Aim of Vedanta is destruction of fatherhood and motherhood and not to improve the father or mother. There is never a finite happy person. Our normal instinct is to decorate our ego. Decorated Ahamkara will always be sickly and dying.

As long as you retain or want to retain your ego, you will continue to have Saguna Jagat and it will give you both pain and pleasure. This is because of Saguna Ahamkara. Your notion of God will also be Saguna Ishwara; nirguna Ishwara will not appeal to you and thus mortality will continue to haunt you.

If you say I will retain Ahamkara and I will still get protection from Saguna Ishwara, that God will bring only destruction. So long as division is there, mortality exists and fear will continue.

So Ishwara has to be nirguna. You should become nirguna Atma. It is like the actor who knows inside that he is someone else in the green room. I am the formless consciousness or the one that transcends form. Idea of localized individual should go. If a person sees that he is really formless consciousness and it is a fact for him, this is nirguna atma.

Bhagawan Ramana Mahraishi does not deal with the procedure for

Aham Vichara. For this one has to go Guru Shastra Upadesha. Many followers of Bhagawan Ramana Maharishi's don't believe they have to go to Shastra's for Gyanam. This is unfortunate.

Shatras will teach you about that one Vision. Here Jiva Jagat and Ishwara will all be one Sat darshanam. This is only possible in nirguna state. Each Jiva, Jagat and Ishwara become limitless. All three are just words for one truth. Therefore it will be a vision of poornatvam or limitlessness.

### **Shloka # 7:**

**Apart from the body made up of five sheaths, does**

**The world shine? Let people explain. Without the five fold body who can perceive this world?**

Continuing with same topic of Jiva Vichara, Bhagawan Ramana Maharishi says Jagat and Ishwara Vichara will not be meaningful until Ahamkara is attacked. Here one has to understand your self first.

As per this shloka the very perception or existence of world and god are dependent on the arrival of Ahamkara. Therefore in sleep when Ahamkara is temporarily dissolved, the first person is not there; therefore there is also no world, nor is there the cause of the world. Karya Jagat and Karana Ishwara occur only in presence of Ahamkara. Ahamkara is basis for existence of world and God. Ahamkara comes into being with identification with Anatma (body). "I" identify with the body, thus the person comes into being. He then creates God and thus division is created.

Tad Antara means with Deha-abhimana, you descend from your original nature. "I", original one, come into body and take a role. God also takes a role when he takes an Avatara. Our birth is a consequence of our ignorance while God's avatara is not.

Without Deha-abhimana there is no Ahamkara. Anatma consists of Pancha Kosha. Ahamkara rises with Pancha Kosha Abhimana. Without Ahamkara, who will see? Where is the world and god to see? Elimination of division requires elimination of Ahamkara. Don't try improving Ahmakara. Eliminating it is your goal.

**Summary: (my understanding)**

In the Chaitnayam many forms and names manifest. The forms and names constitute Samsara and include all sentient and insentient beings in it. For some reason a form develops an "I am" sense. This is Ahamkara coming into being. With this now comes identification of this small "I" with the world around it. Through transactions with other forms (mother, father, the dog, the cat etc.) it learns to become a Samsari. In this small "I", thus, a world perception is created called Jagat. In this small "I" a vision of God is also created (Shiva, Vishnu, Allah etc.). This is the saguna Ishwara. We have to go back to our origins, to the time we became a manifestation, when we were a part of Chaitanyam and not a part of the small "I". This is the supreme knowledge. Hence the analogy of being just water (chaitnayam) and not the wave (the body) or ocean (samsara, many forms or bodies) is used.

Let me know if my understanding is correct.

With Best Wishes,

Ram Ramaswamy

---

# 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

---

## Saddarshanam, Class 3

Greetings All,

**Shloka # 2:**

**“For those who, being afraid of death, have sought shelter in the conqueror of death, the notion ‘I’ dies first. Thereafter in them (who are) by nature immortal, where is there any room for the notion of death?”**

Continuing his teaching on Saddarshana, Swami Paramarthananda said, now in the second shloka Bhagawan Ramana Maharishi is talking of the glory of Shiva Puja. People who are afraid of death perform this puja. Lord Shiva is Mrithyunjaya. The story of Markandeya is famous in this regard. It is said that Lord Shiva actually destroyed his Devotee. This apparent contradiction means Lord Shiva destroys the notion that “ I am a devotee”. This notion is a Mithya. So, by giving him knowledge he destroys the notion that “ I am a devotee” as it is the cause of division. Devotee needs a deity. I am a

Bhakta, worshipping a master. This division is a cause of limitation, finitude and plurality. Here one is limited by the other. I am a Devotee notion pre-supposes worshipper worshipped division. Wherever there is division there is mortality.

Thus: Division=Limitation=Death.

Therefore, I am a devotee is a limitation. Ultimately death is the notion that "I am a devotee". Being a devotee causes mortality, per Bhagawan Ramana Maharishi. He says you should get out of this notion. This notion is Ahamkara. This misconception is Samsara. Once Ahamkara is destroyed the devotee deity duality is also destroyed and you are left with "I am". The "Kara" part of Ahamkara is destroyed. "I" the consciousness and "am" the Existence alone remain. Mrithyunjaya gives this blessing. Lord destroys Devoteehood or he makes him one with himself. There is neither deity nor devotee.

Some terms used in the shloka:

Aasrit: Refugee or shelter seeker. Death is chasing every Jiva. Every moment death is attacking some part or other of our body. The world cannot give us security. So one has to take refuge in Shiva. Even Sugriva hides from Vaali in a mountain where Sugriva cannot go. We are all Sugrivas.

Mrithyubhihi: means fear of death. Shiva is destroyer of the fear of death. Yama causes death. Shiva destroys Ahamkara. A physical weapon cannot destroy Ahamkara. It is a notion born out of ignorance. Sad-Adarshanam is cause of Ahamkara. It will go away once ignorance goes away or through knowledge. So Shiva arranges for Guru Shastra Upadesha or Shiva himself comes as a Guru and imparts the knowledge. Bheda Nasha is moksha. Ahamkara must go then fear goes. After death of Ahamkara, the devotee is left with "I am". "I am" is existence consciousness and it is immortality. It is my own nature.

Every devotee discovers his immortal nature. The basis of the fear goes away. I am afraid of... what? The "what" is now gone. The notion goes. The Ahamkara Karanam is dead. So, perform Shiva puja and you will get opportunity for knowledge. For Bhagawan Ramana Maharishi, Shiva was the local deity of Arunachala, hence his worship of Shiva. Any deity can be worshipped, says Swamiji.

### **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."**

Now the teaching regarding the discovery of the division-less truth begins. I should know that all divisions are just Nama and Roopa in one consciousness. Jiva is only a Nama and Roopa. Jagat is also a Nama and Roopa. Ishwara is also only a Nama and Roopa. This is Vedanta Shastra. Reducing all divisions to Nama and Roopa can be done by analysis or enquiring even one of the divisions. Thus, analysis of the water's wave, bubble or the ocean, any one of them, will lead to the truth. Analyze one ornament and you will understand Gold. Jiva, Jagat and Ishwara Vichara will lead to Adishtanam. Self Realization is God Realization.

Bhagawan Ramana Maharishi's approach is through Jiva Vichara. He considers it the best approach. Jiva is also Ahamkara. So study of Ahamkara is strongly recommended. Why so? The reasons are:

1. Ahamkara is most intimately available among the three. Body is closest to us. Its proximity also helps.
2. Of the three, Ahamkara is most solid. We are intensely attached to Mamakara or my love for individuality. It is a difficult one to tackle. So, it must be attacked directly. In the other two, the attack is indirect and

not strong enough. In this case it may make you an informed Ahamkara. So, a direct attack on Ahamkara is best approach.

Bhagawan Ramana Maharishi gives most importance to Ahamkara Vichara. While Upanishad's spend a lot of time on Jagat and Ishwara. In his teachings, he repeatedly talks about Ahamkara Vichara. He also repeatedly talks about the goal of this Vichara. But, surprisingly he does not elaborate on the process of Ahamkara Vichara. He is silent on the process.

This silence can be interpreted in two ways. First, it can be an approval or disapproval. Citing an example of Budha, Swamiji says, some devotees asked Budha about God. But Budha remained silent. From this silence several branches of Buddhism have come into being. One said it was because of nihilism or he did not believe in God. Another said it was because God exists but cannot be expressed. A third one said he probably did not know the answer.

Bhagawan Ramana Maharishi does not elaborate on the process of Ahamkara Vichara. Some interpret it as meditation on "Who am I", repeatedly. This is an unfortunate interpretation. The Ahamkara Vichara, as per tradition, requires a Guru shastra upadesha. In olden days Vedas were Karna Parampara. When vedas were printed, they did not mark the swaras in the texts. This has resulted in chanting the Vedas wrongly. So, one has to learn from a Guru of Parampara. Therefore Guru Shatra Upadesha must supplement Ahamkara Vichara. Bhagawan Ramana Maharishi's teaching with Guru Shatra Upadesha will lay out the process of Ahamkara Vichara.

The following shlokas talk of the goal of this Vichara. The goal is to arrive at the division-less truth and reduce the division-less truth into Nama and Roopa. The division is Jiva, Jagat and Ishwara. Bhagawan Ramana Maharishi reduces the three divisions to two, namely the Subject (Jiva) and the Object (Jagat). Jiva is first person while Jagat is second and third

person, both. He does not mention Ishwara. Brahman is Adishtanam of Jiva and Jagat. So, what happened to Ishwara? Bhagawan Ramana Maharishi uses Brahman as a synonym for Ishwara. Nondual Existence is Ishwara. Ishwara has two meanings. They are:

1. Ishwara as one member of plurality that is Jiva, Jagat and Iswara. Here Ishwara is only a Nama and Roopa.
2. Ishwara as Brahman or Adishtanam. Here he is Satyam.

Ishwara as an object is Mithya. Ishwara as an Adishtanam is Satyam. Further clarification of this Shloka was provided. Some word meanings are:

Idanam: Adishtanam;

Aham: Ahamkara;

Prabhu: Brahman;

Apar: Infinite power to manifest plurality or Maya Shakthi.

Saha Eka Prakashaha: That one non-dual Chaitanya is the observer while the Jiva is the observed. In dream I bifurcate myself into Subject and Object and suffer and enjoy. How can that division-less one divide itself? Infinite cannot become finite. Reality is that It appears as if it is divided. Waker divides himself in dream only notionally, not in reality.

With Best Wishes,

Ram Ramaswamy

---

# Bagawat Geeta, Class 48

Greetings All,

**Shloka # 30:**

सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते  
सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते सर्वं कुरुते 3.30

**“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”**

Continuing his teaching on Gita, Swami Paramarthananda said, up to shloka # 35 Sri Krishna is summarizing Karma Yoga. In the 30th Shloka he is presenting the five conditions to become a Karma Yogi. They are:

1. **Adhyatma Chetasa:** Priorities of life must be clear. Spiritual progress must be primary goal; material progress only a secondary goal. Nithya Anithya Vastu Viveka must be there. Nithya means Moksha. Anithya means Dharma, Artha and Kama. I must use dharma, artha and kama to reach moksha. This clarity of the primary goal of life is called Adhyatmachetasa. Shankaracharya calls it viveka budhi.
2. **Mayi sarvani karmani sanyasyadhyatmacetasa:** means purification of mind. The first thing done once an Ashrama is decided upon is to plant trees and dig a well. This is done well before a building comes up. The path to Vedanta is also similar. So let me start purification of mind right away. Only way to purification is by involving God. Everything else is impure. There is only one purifying source and it is God. And therefore the immediate procedure is to associate your self with God. How do you do that? For this, one should convert every action into a worship.

3. **Nirashi:** Every karma results in some phalam. I have no way of knowing what the result will be. So Karma Yogi has to prepare to receive any result. Know that God cannot do injustice. If there is a gap, it is due to my mistake. God's computer does not make mistakes. Therefore the third condition is preparedness to accept all the consequences that we call as prasada buddhi. Thus we have Viveka Buddhi, Ishvararpana Buddhi and Prasada Buddhi. This is the third condition.
4. **Nirmamaha** If you are successful it is because of invisible factors. Most of them are not under your control. Even success of our class depends on these factors. We depend upon power or its outage. Ishwara Anugraham is very important. This is nirmamaha. So the four factors now are Viveka buddhi, Isvara arpana buddhi, Prasada buddhi, and Amanitvam or Mamatva abhava (nirmamaha).
5. **Samatvam or Vigatjvara.** A natural consequence of first four factors is Samatvam. Jigatjvara means fever. Manasjvara means mental fever. Vigatjvara means Samtavam or equanimity. Equanimity can be disturbed in two ways. First way equanimity can be disturbed is as a **kartha** of a variety of actions. Second as a **bhoktha**. When asked what is life, some one said, it is what happens when you are doing other things. We function in both ways as Kartha and Bhokta. When I perform actions I don't like, I have tensions. There is resistance every moment. When I have a job I don't like, I look forward to the weekend. I dread Sunday nights. I am not happy as a Kartha. If you cannot do what you like, learn to like whatever you have to do, so that you are enjoying whatever you do. A Karma Yogi must be an embodiment of **Utsaha or enthusiasm**. This is equanimity as a Kartha.

As Bhoktha I have resistance, I blame every one including god. I have to learn to accept results in equanimity. I know I have





2. Atma Anatma Gyanam. It is the next step towards Para Vidya.

These people are confused about both. They don't discriminate.

The shastra's teaching can be taken positively or negatively.

**Positive:** Shastras teaching can be taken as a prescription for my own good. Shastras say they will never mislead anyone. Shankaracharya says, the Shruti, the veda, is equal to thousand mothers; just as a mother will not prescribe anything, which is not good for me; shastra will never mislead me.

**Negative:** Shatra is restricting my freedom. I will follow my own approach. All such people are destroyed spiritually, per Sri Krishna. So Arjuna you must decide the path you want to follow.

### Shloka # 33:

एतन्मनुष्योऽपि ज्ञानवानपि कर्मणोऽपि बध्यते स्वभावोऽक्षयः ॥  
एतन्मनुष्योऽपि ज्ञानवानपि कर्मणोऽपि बध्यते स्वभावोऽक्षयः ॥ 3.33 ॥

**“Even a man of knowledge behaves according to his nature. All living beings conform to nature. What can repression do?”**

Here Sri Krishna points out that every one is born with a particular personality. Rajas, Tamas and Satva guna proportions decide the personality in each one of us. Satva representing the knowledge faculty; Rajas representing the dynamism or the activity faculty; and Tamas represents the dullness or inertia faculty.

Based upon this, human beings are classified as Brahmana, Kshatriya, and Vaishya etc. Some are withdrawn, some are extrovert, and some are suited for unskilled mechanical work.

And once we know our personality, the ideal thing will be to take up a work that is in keeping with our personality. As I

said only when the personality and profession tally properly, I will love what I am doing. Otherwise there will be a strain; and therefore Shastra's first preference is we take up any action that is in keeping with our gunas.

That is why Vishwamitra became a Brahma Rishi. So, Arjuna go by your prakrithi. You are a Kshatriya. You cannot sit and meditate. You must act.

One acts according to one's prakrithi. Psychologists say a child should be guided along its natural inclinations. Even a Gyani's life is guided by his prakrithi. Each one's life style is different. Even a passive Gyani contributes through his silence.

Even Gods have their different personalities. Even the very musical instruments they keep vary.

Thus, Saraswati can't she have the flute and Krishna can't keep the veena. All beings including animals have their nature they follow. What can restraint do against one's nature? So, go with your Parkrithi.

With Best Wishes,

Ram Ramaswamy

---

## **Saddarshanam, Class 2**

Greetings All,

Continuing his teaching on Saddarshana, Swami Paramarthananda

said, Saddarshana means Brahma Vidya. The text is so called because it deals with this knowledge. The teaching is based on the Prasthanas Trayam (Upanishad, Gita and Brahma Sutra). Bhagawan Ramana Maharishi is an Acharya of our tradition. The study of this text should be based on Sruthi Yukthi Anubhava. Sruthi means Vedas, Yukthi means Reasoning and Anubhava means our daily experiences. This is the traditional method of teaching.

Shloka # 1:

**“ Can there be thoughts of the existence of objects without the existence principle? (No.) This existence named as Hrt is in the heart itself, free from thought. How can we remember that one immeasurable Existence? Its remembrance is in the form of firm abidance in It.”**

The first two shlokas are Mangala Shlokas. Mangala shloka can be divided into three types; They are:

- Ashirvadanam
- Namaskara, offering prayer
- Vastunidesha roopa or statement of truth.

Bhagawan Ramana Maharishi is using the third type of mangala shloka. Many facts are there and stated. Spiritual fact stated here is definition of Brahma-lakshanam. Brahma is the only reality as the division-less, Sat principle. Brahman is the Adishtana of Jiva, Jagat and Ishwara. Satyam, Gyanam, and Anantham (divisionless & infinite) are Brahman.

Brahman is existent Satyam. Whenever we experience an object we also experience something else too. Generally we do not talk about this second thing. Whenever you experience your body you experience body and another thing that is taken for granted. It is the life principle that pervades the body. It is known only when life goes out. **“It is the existence of the object.”** It is experienced as, there is a book, a man, a child etc. “There is” is the existence principle that we experience

with every object.

Thus: Man + existence=Man existence or existence experience.

If you have existence experience, it (existence principle) is possible only because it pervades every object. If existence principle is not permeating every object you cannot experience the object.

So, what is this principle?

- Existence principle is not part, product or property of any object.
- It is an independent entity but lends existence to objects.
- It is not limited by boundaries of the object and it survives even when the object ends. The surviving pure principle is not perceivable.

The experience of existence is experienced in “there is” of the principle.

Providing some definitions from the shloka Swamiji says,

Vihaya means without inherence

San means existence principle

Santam means without existence principle

Sat pratyaya means existence and its experience

Every experience presupposes an object of experience. Thus, man-experience presupposes a man outside. This experience principle is called Satyam Brahman.

Now, Bhagawan Ramana Maharishi talks about Gyana Brahman.

The existence that permeates has to permeate “me”, the subject as well. So, every time I say, “I am” it reveals presence of existence in me. It is there in the heart of me, within my

mind. In the mind, it is also available as the Consciousness, Witness or Awareness principle. When it is conscious in mind, it is called Hrid or witness consciousness. In mind there are innumerable thoughts. So, consciousness is available in association with every thought that arises in mind. Just as every person in room is enveloped in the light, the moment he or she enters the room, so also thoughts are coated with consciousness. This consciousness associated with thought is called an experience. Thus, we have, say Pot- thought, which is pot experience or Man-thought which is man experience. It is available infinitely in thoughts. In objects outside it is called Existence. In mind it is called Experience.

Every experience reveals Brahman inside. Thought consciousness is associated with every thought. The five principles governing this Consciousness are:

1. It is in every thought but it is not a part, product or property of it.
2. It pervades every thought and makes it a live experience.
3. Consciousness is not limited by boundaries of thought.
4. It survives departure of all thoughts.
5. The surviving consciousness is blankness. It alone is the experience. The surviving consciousness cannot be objectified. It is called Chinta Rahitaha. It is not connected to any thought it pervades, though it pervades it all. If connected it would die with each thought. It survives every thought. Consciousness is called Asunga.

This is called Gyana Brahma or Chit or the Existence Consciousness that pervades every thought and not limited by boundaries of thought. This existence consciousness is non-dual or undivided. Thoughts are divided consciousness is not. Objects are divided Existence is not. Thus, Existence Consciousness is not limited.

If it is one undivided principle, why call it two names,

Existence and Consciousness? If you can have many names why can't Brahman have many names? Many names do not mean anything. Brahman with Objects is called Existence. Brahman with thought is called Experience. Brahman with thought or experience is called consciousness. So, when it is outside it is called Existence. When it is in mind it is called Consciousness.

The two different names are of one Brahman.

We have said, associated with object, it is Existence and associated with Subject, it is Experience. Suppose both Object and Subject are removed? What is Brahman? Here it is the Turium state, the silence. It is division-less Anantam.

Ameyam in shloka means unobjectifiable. If in division-less Brahman there can be no subject or object duality it is called not an object of knowledge or not objectifiable. So, don't ask how to know the division-less Brahman. Satyam, Gyanam, Ameyam, Anantam are all descriptions of the Brahman.

Now Bhagwan Ramana Maharishi asks, how can it be an object of meditation if we cannot objectify it? What is Nidhidhyasanam? And, what is Atma Gyanam, Brahma Gyanam? Bhagawan Ramana Maharishi says meditation on Brahman is only abidance in Brahman without objectification.

Nishta means Abidance. What does this mean?

It means abidance in the knowledge that "I am" Brahman. This Brahman need not, should not and cannot be objectified.

What is abidance in knowledge?

Abidance is non-forgetfulness of the knowledge in and through all transactions. Firm abidance means even during transaction one does not forget.

What do you mean by non-forgetfulness? Does it mean repetition of word or thought?

It is not repetition of word or thought. It means effortless availability of this knowledge. Whenever you want it, it is your. Just like your name, you respond immediately. If this knowledge is accessible to you at all times, during all transactions, it is Brahma Nishta that " I am Brahman". This is the idea when we say Brahman is Satyam, Gyanam, Ameyam, and Anantam.

Shloka # 2:

**"For those who, being afraid of death, have sought shelter in the conqueror of death, the "I" notion dies first. Thereafter in them (who are) by nature immortal, where is there any room for the notion of death?"**

This is also a statement of a fact. This is called Shiva Puja Mahima. Glorifying Shiva worship by talking of this puja's utility to a Samsari.

Who is a Samsari? An ignorant person who is ignorant of the division-less Brahman and as such remains in field of division that is Jiva (first person)-Jagat (second person)-Ishwara (third person).

Because he is in division or in finitude or in limitation, he fears mortality or fear itself. This Samsari is in grip of fear or sense of insecurity. Mrityubhihi means sense of death. Constant friend of Samsari is fear. Such Samsari's if they worship Shiva to get security, what will happen?

For Shiva, Bhagawan Ramana Maharishi, gives the name Mrithyunjaya or destroyer of mortality, insecurity and division. Markandeyapuram is about Markandeya embracing Shiva Linga upon which Lord Shiva drove Lord Yama away. Markandeya thus became a chranjeevi.

With Best Wishes,

Ram Ramaswamy



grihastha and who continues to be in the society. Since he is in society, he must be careful with respect to his lifestyle. He will still do things although he does not benefit from them. By performing Karma he is not benefited, nor is he affected by not performing them. Nevertheless, he has to perform Karma for society's benefit.

Difference between Agyani's action and Gyani's action are: That one acts without happiness while other acts in happiness. Gyani has discovered Atma and he is able to see Ahamkara as an insignificant and incidental I. For Agyani, Ahamkara is very important. He feels Ahamkara's ups and downs as his own. In case of Gyani although he has recognized his higher Self he does not neglect Ahamkara. He just puts it in its place.

Ahamkara as the body-mind complex is called Prakriti Guna.

Shloka # 27 describes how an ignorant person identifies with Ahamkara and is enamored with it and suffers in the process. He is a Karta and Bhogta. Bhokta always enters a mess. Having talked about an Agyani who is lost in the ahamkara, now in this verse, Sri Krishna talks about the Gyani who sees the ahamkara and gives it its importance, but not over-importance. So Gyani is one, who knows the truth about the guṇa and karma; guṇa means prakṛti guṇa; prakṛti guṇa means ahamkara; therefore guṇa karma means ahamkara and its actions. Gyani knows the truth about ahamkara and its actions. The truth is that ahamkara can never escape from action.

Ahamkara will have to be eternally active.

The Phalam's of action can be painful. The Gyani lets Ahamkara have its own life. Ahamkara as the Prakriti Guna (body-mind complex) is material in nature. The world is also Prakriti Guna ( a product of matter). The Ahamkara and world will eventually interact. This interaction produces pleasure and pain. One cannot escape them. People try to escape through

drinks and drugs and get into even worse conditions. Gyani knows he has to interact with the world.

Even though he interacts with world, he is in Chaitanyam and as such is not affected. This is just as in a movie the characters do not affect the movie screen. Discover your higher self. Let Ahamkara interact with the world without affecting yourself. Gyani can observe Ahamkara objectively. Our problem is not death of body. I accept death of another body, but cannot accept my own body's or near and dear ones body's death. This is not objective. Vedanta is able to look at my own body objectively as well. Problem is not with God or World.

If nobody dies, consider all great –great- grand fathers who will be surviving. God had kept physical mortality correctly. We are not objective. Others may die, but I and mine should not, is our thinking.

In Tirupati when the Que is slow we curse, but when I am in front of God, why don't I get enough time? We look at our body mind complex subjectively. Gyani looks at body mind complex everywhere objectively without criticism. He accepts every thing without resistance. This is Jivan Mukti. He remains detached.

### **Shloka # 29:**

Those who are deluded by Prakriti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers. 3.29

**“Those who are deluded by Prakriti's constituents cling to the works of these constituents. The knower of the whole ought not to destabilize the dull and partial knowers.”**

Sri Krishna talks of Agyani. Agyani does not have objectivity with respect to prakriti Guna or the body-mind-complex. They want two sets of laws. One for themselves and another for others. And because of this delusion, they are totally

immersed in guṇa karmasu. So they are immersed in ahamkara and its activities. So

Immersed that they have no time to even ask the question, am-I this karta& bhokta? That question does not come up because ahamkara keeps that person busy throughout his life; from boyhood, youth, adult and old age they are immersed in ahamkara without ever taking time to ask the question "Who am I?" Ahamkara keeps them busy through out their life.

What can you do? What advice can a Gyani give to an Agyani? Sri Krishna says, never ask them to renounce Karma. While Karma phalam is bondage, it is still required to ripen the Ahamkara. Karma has negatives but it also has great positives. Fruit in it's initial stages is when the skin is raw the skin won't peel off. But once it ripens the skin comes off easily. That is why there are four Ashramas. They are like skin to ripen a person. Once he has gone through family life, he ripens. I had five theories of growing children. Now I have five children and no theories. Once Jivatma has ripened we will get detached from everything we are attached to.

In this shoka some meanings are:

Krishnavid: Total knowledge of Ahamkara and Atma. Akrishnavid means Agyani. They know Ahamkara but not Atma.

Manda means Agyan.

Gyani should not confuse Agyani by emphasizing Sanyasa. Unripe person taking Sanyasa is not good for him or for society. Encourage him to remain in duty. Once he ripens, attachments will naturally drop off. In this ripe state you will drop a lot of things and you will do it naturally. You will grow out of attachment.

**Shloka # 30:**

ॐ नमो भगवते वासुदेवाय ॥ श्रीकृष्णार्जुनसंवादे अर्जुनस्य वचनम् ॥  
३.३० ॥

**“Surrendering all works to Me in a spiritual frame of mind that craves naught, and free from all sense of possessions, fight with unconcern.”**

With the previous verse, Krishna’s advice to Gyani is over; which started from the

21st verse. Krishna’s first advice was to Agyanis and the second advice is to Gyanis. Agyanis have to do karma for Chitta Shuddhiḥ; Gyanis have to do karma for loka sangrahaḥ.

Gyani’s karma is not that of a Karma yogi. Agyani’s karma is that of a karma yogi. Gyani’s duty related topic has now concluded.

In Shloka # 30, Sri Krishna comes back to Karma Yoga . Shloka # 29 was for Gyani. Shloka # 30 is now for an Agyani. It sums up Karma Yoga.

Arjuna, either way you have to perform karma Yoga. Karma Yoga is a five-fold discipline.

They are:

1. **Adhyatma Chetasa:** Viveka Budhi or right knowledge or discrimination. It is awareness that spiritual goal is primary goal of life. The awareness that spiritual goal alone is the primary goal of life. My life is meaningful, purposeful, and valid, only if it is dedicated to the primary of spiritual knowledge or mokṣaḥ. ॐ Brihadaraṇya Upanishad says that only that person whose spends his life for self-knowledge, and dies after gaining self-knowledge, only that person deserves the title brahmaṇa; Goal is to be dedicated to Moksha. It does not mean Dharma, Artha, Kama should not be pursued. These four should not be an end in itself.

Our primary effort should be towards Self Enquiry.

2. **Mayi sarvaṇi karmaṇi sannyasyadhyatmacetasa.** Sri Krishna says, offer all actions at my feet with Ishwara arpana budhi. Offer everything to me. Entire creation is manifestation of God. Anything, anywhere, you offer to God becomes worship. Convert work to worship. Naturally then I do my best. The actions must be wholehearted, sincere, done without grumbling and without grudging. Even the grossest of jobs, he does with love. So therefore the second condition is worship. Convert work into a worship.
3. **Nirashi:** Being not concerned about results. Nirashi also means dropping kartr̥va. Sri Krishna does not say that one should not plan for result. Every action is towards a result. He objects to worrying about it. He says plan, implement and leave rest to God. Planning is a deliberate action at a particular time. You can also change it. Worry is something that just happens. It is a reaction. Planning makes you efficient. Worry makes you inefficient. Both are for future. Vedanta does not criticize planning. It criticizes worrying. Swamiji, I do not want to worry; but what to do, it is there in my mind, especially when I sit in meditation. Whether Bhagavan comes or not, worry always comes first. What should I do? Worry is because of our inability to face the future. It is born out of mental weakness. Worry is our unpreparedness to face the adverse situation that may come; therefore the only solution for worry is preparedness. I have made plans and hope for the best and be prepared for the worst. Therefore, Nirashiḥ here means preparedness for the future.
4. **Nirmamaha:** Freedom from Mamakara. When success comes, I take all the credit. The moment failure happens you blame somebody else. So when your success comes, don't take credit. It is due to many factors and many hidden

variables. Because they are favorable, it was a success. This was due to Bhagawan. Bhagawan is all the hidden variables put together. Be grateful to God for success. Let humility be there.

With Best Wishes,

Ram Ramaswamy

---

## **Saddarshanam, Class 1**

Greetings All,

Starting the teaching and providing an introduction to Saddarshana, Swami Paramarthananda said, this book is a relatively small work of Bhagawan Ramana Maharishi. He was a great Mahatma who lived quite recently in Tiruannamalai. He has presented his teachings in several languages. Saddarshana was originally written in Tamil and called "Ullathu Narpathu" or the One truth in forty verses. The Tamil version is very deep. Vasishta Ganapathy Muni, a disciple of Bhagawan Ramana Maharishi translated this Tamil work into Sanskrit. This book is called Sad- Darshana or Knowledge of the Truth or Brahma Gyanam in forty-four shlokas.

We look upon Bhagawan Ramana Maharishi as a Vedanta Acharya. We don't know if he had a formal Guru or not. We know he has studied Vedantic texts very well. We also see that content of all his teachings are identical with teachings of Vedas and Upanishads. It can be said that Ramana's teachings are from Upanishads alone as such he is considered a Vedantist. Some of his followers have tried to create a cult around him saying his teachings are unique and different from traditional teachings. We should avoid falling into this trap. If we go in

that direction we will miss a lot.

If, however, we look at him as one of the Vedantic Acharyas and study him in the traditional manner we will get more benefits. Then, we can also call this book a Vedantic text or a Prakarana Granthaha similar to Viveka Chudamani or Tatva Bodha.

Once we have decided this, the method of study is also decided. There is a traditional method of studying of Prakarana Granthaha called Sruthi Yukthi Anubhava. Sruthi means Vedas, Yukthi means reasoning and Anubhava means our experiences in all three states of waking dream and sleep. Anubhava does not mean mystic experience. Every Prakarana Grantha must be approached in this manner.

Bhagawan Ramana Maharishi has his own way of presenting Vedantic teachings. So, we should approach his work as a traditional Vedantic teaching.

The fundamental assessment of Vedanta is that all human problems are due to division (bheda) and duality (dvaita). This idea is beautifully presented in Isha Vasa Upanishad. One who see's non-duality has no sorrow or conflict or illusions. So, the fundamental lesson of Vedanta is:

Dvaita: is Dukha

Advaita: is Ananda

The next lesson of Vedanta is that division is duality or plurality that expresses in three-fold forms:

- "I", the Subject, is the individual experiencing this world, a victim of worldly experiences, who gets frustrated and helpless or becomes a Samsari. This localized Subject "I" or Ahmakara is the first division. This division is also known as "Jiva". It is in first person singular.

- Second is the world “I” confronts. Once I am aware of myself as an individual, next I see the World. It is intimately available to me as an object. This objective world is the second object. It is called “Jagat”, the persecuting world. This is presented as “You” or as an object in the second person singular. You equals the World, includes the living and inert objects, even though we don’t address them (inert objects) as You. Inert objects are also objectifiable.
- Once I am available and the World is available, in case of human beings, a third entity enters the picture. Animals do not have this problem. Animals have only Subject and objects. So, how does the third entity come? When man confronts the world his intellect looks for a cause due to his thinking and enquiring intellect. A tree, a cow etc. does not ask for a cause. If an animal is in pain it suffers without asking. Humans, however, will look for a cause of the pain. I have to hunt the cause. This irresistible impulse is within us. So, we ask, how did the world come into being? How did we come into being and so on?

This introduces the third member called God or Ishwara or cause of the world. This God is not available in front of me for objectification or perception. He is called Adokshaya or not available for perception.

Whatever is not available in front of me is referred to as “He”, the third person. Therefore, we refer to God as Avana-indri. In the famous mantra Sahana Vavatu, Sahana means He. So this is the third person.

Recapping the divisions:

First entity is Jiva.

Second entity is Jagat

Third entity is Ishwara.

All these are called Jiva –Jagat- Ishwara.

This division is cause of the problem.

All three members of the division are interconnected.

Uniqueness of Bhagawan Ramana Maharishi's approach is that all three members of the division are so interconnected that they always exist together and are interdependent. A common thing connects the three legs such that if you pull one leg others are also pulled with it. We experience this in our day-to-day life. How? In the waking state the "I" is there and automatically the "World" also is there. Once the world comes into existence God as cause also comes in.

Thus, in Jagrat all three divisions exist together.

In Swapana all three divisions again exist together.

In Sushupthi "I" is dissolved and automatically the world is also dissolved. When world is dissolved where is the question of the Third person, God? In this state there is no duality or Abheda.

Swamiji says, either have all three or eliminate all three divisions. Elimination of division means elimination of all three of them, as they are interdependent. With elimination of the World and I, we may agree but Vedanta says God will also be eliminated. Vedanta apparently appears as a Nastika philosophy here. We should note that localized God is as much finite as localized Jiva.

This is the Jiva-Jagat-Ishwara nivriithi. How does one eliminate the Bheda of all three? We have to find the cause and eliminate it. Without cause elimination we will remove only the symptoms. We should try to remove cause of Bheda. As per Vedanta, division is caused by Ignorance. Ignorance is the cause. If so, Ignorance is the cause of what? Ignorance of Jiva, it is an effect. Ignorance of Jagat is also an effect.

Ignorance of Ishwara is also an effect of Ignorance. If this is true then, Ignorance must be something other than Jiva-Jagat-Ishwara. Ignorance, the cause of division, is also the cause of the division-less entity.

What is the division-less entity? Whose Ignorance is the cause of Jiva-Jagat-Ishwara Bheda? Vedanta has several answers. Bhagawan Ramana Maharishi's answer is that it is the Existence principle in the division-less entity or Sat or Brahman in Vedanta. In Chandogya Upanishad, in Dakshina moorthy stotram, the question of what is the Existence principle is raised?

Existence or Is-ness is not a part, product or property of Jiva, Jagat or Ishwara. Then what is it? It is an entity different from all the three but pervades all the three of them. By pervading all three of them it lends existence to all three of them. This inherent Existence is the division-less principle, which is the truth of all the three. This division-less, one Existence alone, with nama and roopa appears as Jiva, Jagat and Ishwara. Once known, this division-less Existence is called Saddarshanam. When one gets the Saddarshanam, ignorance goes away. With that, ignorance of division goes away. With that, the division also goes away. Jiva-Jagat-Ishwara also thus disappears.

Here, when we say all three are eliminated, it means understanding them as one Sat (existence) with three different Nama's and Roopa's.

After understanding also the nama roopa bheda continues. We now realize that the bangle, chain and the ring are not three substances but they are one substance appearing as three Nama's and Roopa's. Vyavahra continues and transactions continue, but the problem will not continue. Loosing sight of understanding the division-less is the problem. Misunderstanding the division is the problem. If one understands this life is wonderful.

To arrive at this understanding where should we search for the division-less?

You can search any one of the three divisions and the underlying truth will come out. Which one of them is easy to search? Aham is always available. So engage in Ahamkara and arrive at Sat that permeates it. Once Ahamkara's nama and roopa are eliminated all three divisions are also eliminated.

Ahamkara Vichara can replace Ishwara Vichara and Jagat Vicahra, as it is the easiest one. Hence the "Who am I" enquiry, as it takes one to Ahamkara Adishtana. This is the truth.

With Best Wishes,

Ram Ramaswamy

---

## Bagawat Geeta, Class 46

Greetings All,

**Shloka # 27:**

कार्मुकमिव बन्धुमैत्रियेण  
अपेक्षयति स्वयं यत्किञ्चिदकरोति ॥३.२७॥

**Works are being done in all ways by the constituents of Prakriti. He whose mind is deluded by egoism thinks, " I am the agent".**

Continuing his teaching of Gita and recapping last week's class Swami Paramarthananda said, in beginning of chapter 3, Sri Krishna pointed out that an Agyani has to perform Karma's to purify his mind. From Shloka # 20 onwards he said even a

Gyani has to perform Karma. The purpose a Gyani performs Karma is different. He performs Karma, not to purify his mind but for Lokasangraha or welfare of society. While purpose may be different both have to perform Karma.

What is the difference in Karma they perform? The first difference is an artificial one. An Agyani performs karma for happiness while a Gyani performs it with happiness. Agyani performs Karma for fulfillment while a Gyani performs it out of fulfillment. Whatever the Agyani seeks the Gyani already has.

For Gyani, Karma is a leela while for an Agyani it is a burden. In one, the tension is visible while in the other he is free of all tensions.

Now the same karma is explained from a Vedantic point of view. Everybody has a lower Self-called Ego and a higher Self-called Atma. What is Ahamkara? It is the body mind complex blessed by Atma. Atma has made Ahamkara sentient. The word Ahamkara is usually used in two contexts.

First one is as pride versus humility as in Dharama Shastra.

In the second, in Vedanta, Ahamkara means body mind complex. By nature, the body mind complex is inert Body is made up of matter, pancha bhutani, mind is also made up of matter, pancha sukshma bhutani, the only difference is body is made of gross matter, mind is made up of subtle matter, therefore the body-mind-complex, is inert material according to Vedanta. It is sentient because of borrowed sentiency. Just as a fan revolves because it is blessed by electricity that is invisible. In a similar manner Atma Tatvam blesses the body mind complex. This borrowed body mind complex is Ahamkara. The blessing principle is Atma. Therefore we can say:

Everybody=Atma + Ahamkara.

Ego is our lower nature; Atma is our higher nature; Ego is our

incidental nature; Atma is our intrinsic nature.

There are several differences between Atma and Ahamkara. They are:

1. Ahamkara is a limited entity. It is also called Alpa. While Atma is an infinite and all pervading entity. It is also called Ananta.
2. Ahamkara is Anitya and subject to arrival and departure. In sleep you don't see Ahamkara. The moment you sleep Ahamkara is resolved. Atma is however Nitya.
3. Ahamkara is subject to modifications, Savikara. While Atma is Nirvikara.
4. Ahamkara is Karta and Bhokta. Atma is Akarta and Abhokta.
5. Ahamkara is ever a Samsari producing papam and punyam. Atma is never a Samsari.

As said before every individual is a mixture of Atma and Ahamkara. Now shastra's say you can claim anyone of these two as your Self. It is your choice. If we own Ahamkara, be prepared for Samsara. It will bring all Karmas (Prarabhdha, Sanchita and Agami). There will be ups and downs. There will be no moksha.

Then what can one do? There is only another alternative like the riddle that was given to Birbal in Akbar's court. A line was drawn and he was told to shorten the line without rubbing it off. People were wondering how can one do that? Birbal said it is simple, draw another bigger line in front of that line. Even though I have not made any change to this line, the new bigger line makes it insignificant.

Ahamkara brings Samsara. So, like Birbal draw another line. Discover another Self, the higher Self. With this discovery the smaller Self looks insignificant.

The sufferings of small self appears small and insignificant in front of the great freedom the Gyani obtains. So, Gyani has

discovered a higher Ananda where Samsara is insignificant. While, for the Samsari, the Agyani, everything looks big.

Swamiji explained Shloka 27 further. Some terms used in this shloka were explained.

Prakriti: means basic matter. It is the principle of Maya, a subtle form of energy.

Gunaha: means a Product.

Prakriti Gunaha: means a product of matter or material.

It may be any inert material such as cloth, book etc. In context of this shloka prakriti according to Sri Krishna means the body-mind complex. The complex itself is inert material.

Thus, per Tatva Bodha:

From the maya the five subtle elements were born.

Thereafter five gross elements were born and from the five subtle elements, the mind and other organs are created. From the gross elements, the body is created; and from the individual satva guna; the gyanendrias were created and from the total satva guna the mind is created.

Thus:

From Maya > 5 subtle elements > 5 gross elements and the body.

Even though the body mind complex is inert it is now alive due to the energy borrowed from Atma. This is called Ahamkara. Body mind complex with sentience is Ahamkara.

The body mind complex or Ahamkara alone performs all actions. Under all conditions Ahamkara alone acts. Atma does perform any action.

Life enables everything but it does not perform any action. Without Atma, Ahamkara cannot perform any action. Therefore



is peaceful, it is not a burden and the Gyani is free from the mind. It means, for him, the mind is not a bharah. This is called mano nashah.

It is like a roasted seed, it cannot germinate. Gyani's Ahamkara becomes more of an Alankara. It does not affect the Gyani. Siva's snake is Ahamkara become an Alankara.

Swamiji Explained Shloka # 28 further.

Gyani knows the reality.

Tatva: means reality.

Guna: means body mind complex or Ahamkara.

All the actions belong to Ahamkara. No Karma belongs to Atma. This knowledge is known as Gyanam.

Just remember the example, when I move the hand, the motion belongs to the hand alone and the light does not and cannot move. The light is there pervading all over, but it is nityah, sarvagatah, and sanatanah.

In re-birth Ahamkara travels to find another body. Atma does not travel, as it is all pervading.

Therefore, he knows Ahamkara cannot give up action. One set of actions is replaced by another set of actions.

Gyani knows actions have to continue. He lets Ahamkara continue as per the Ashrama he is in (grihasta etc.) This is the difference between a Gyani and an Agyani.

With Best Wishes,

Ram Ramaswamy