

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

Bagawat Geeta, Class 48

Greetings All,

Shloka # 30:

सर्वं कर्माणि भक्त्या मेवात्मनोऽर्पयन्
सर्वं कर्माणि भक्त्या मेवात्मनोऽर्पयन् 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.

Having talked about followers of his teaching, Sri Krishna now talks about people who do not follow his teaching. Refusal to follow is easy. Following his teaching is difficult. Karma yoga is teaching us to go by Shastra. It is a Samskrita life. To follow a samskrita life, I have to always fight against my own nature. It is an uphill task. Most religious practices are peculiar. During one month of the year, when you would like to sleep one hour extra, Shastra's tell us to go to the temple at 4 a.m. The Shastra's have kept such rules, as they want to break our laziness or our Tamo Guna.

Such people find excuses to not follow my teachings. They are utterly deluded with respect to knowledge. Knowledge is of two types.

1. Dharma Adhrama Gyana. It is the first step towards Apara Vidya.
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 reaching can be taken positively or negatively.

Positive: Shastras teaching can be taken as a prescription for my own good. Shatsra 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:

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“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

Bagawat Geeta, Class 47

Greetings All,

Shloka # 28:

ॐ कर्मणो भक्त्यर्पणं कर्मणो भक्त्यर्पणं कर्मणो भक्त्यर्पणं
कर्मणो भक्त्यर्पणं कर्मणो भक्त्यर्पणं कर्मणो भक्त्यर्पणं 3.28

“O Hero! On the contrary, the knower of truth of the distinction between constituents of Prakrti and their operation does not attach himself to works knowing that constituents operate amidst constituents.”

Continuing his teaching of the Gita and refreshing our memory of last class Swami Paramarthananda said Sri Krishna is talking about the duties of a Gyani, who continues to be a 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 ॥
ॐ नमो भगवते वासुदेवाय ॥ 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. ◌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

Bagawat Geeta, Class 45

Greetings All,

Shloka # 25:

ॐ कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं

ॐ कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं कर्मणो भक्त्या चोत्तमं 3.25

Prince of the Bharata line! Just as the ignorant work with attachment to that work, so should the wise work, unattached, seeking the world's integration.

Continuing his teaching Swami Paramarthananda says, after shloka # 20 Sri Krishna talked about Karma with respect to an Agyani. Agyani has to perform Karma to purify his mind. He then talked about Karma from perspective of a Grihastha Gyani. A Sanyasi Gyani renounces all religious activity by symbolically removing his thread. He cannot perform the many Karmas performed by a Grihastha.

So, Sri Krishna is not talking about a Sanyasi-Gyani here; but a Grihastha Gyani, who is very much in the society. And the question is whether such a Gyani can renounce all the karmas, because he does not require purification or

Knowledge, because he is already a Grihastha Gyani. Sri Krishna says, even a Grihastha Gyani will have to continue with his karmas such as Sandhya Vandanam. He may reduce his Karmas but he will still have to continue performing at least some of them. Only by renouncing and taking Sanyasa can he get out of performing Karmas.

Why should he, then, continue with his Karma's? Sri Krishna says, he has to continue his Karmas for Lokasangraha or benefit of society. Shankaracharya says a Gyani has to perform

is an obstacle for its further growth. A green fruit has a firm skin but when it ripens the skin peels off easily. That is why even a wedding is considered only an intermediary womb stage; that is why we have the four ashramas. We grow out of each one to the other.

Active life is a spiritual womb, where one serves society, performs Pancha Maha Yagna and then grows out of it. Active life is such that you may get into the whirlpool of activity, and you keep running around like catching the tail of the tiger. Now the problem is the tiger never gets tired; but after some time, you are tired. Every karma can become a tiger's tail; therefore make use of karma, and then you should know how to grow out and spend time in Vedanta Sravanam, Mananam and Nidhidhyasanam.

A Gyani has to be careful about the advice he gives. He cannot ask everybody to drop Karma. When an immature person drops his Karma he can become a Mithyachara or one who thinks only of sense pleasures. Vedanta is not for all. They have to continue with Karma.

Explaining shloka # 26, those people who are still attached to worldly activities or Artha Kama Pradhana, encourage them to enjoy legitimate pleasures. In the encouragement also introduce God along with Karma. So, pursue artha kama but also follow dharma. At an appropriate time, study scriptures. A spiritual teacher should not discourage karmas such as puja, japa etc.

Don't create conflict by encouraging renunciation. It will come naturally. The Raga and Dvesha will come with growth. Forced detachment means he will become melancholic. So, along with philosophy religion must be encouraged.

In this context Swamiji mentioned that Gayathri is the greatest mantra of all. There is a Gayathri mantra for the initiated as well as one for the uninitiated.

The Grihastha Gyani (Vidwan) should persuade people to act. He should persuade people by example of his works. Acharyas in Mathas perform long pujas to demonstrate this. He, the Vidwan, should perform actions wholeheartedly to persuade others.

Shloka # 27:

ॐ नमो भगवते वासुदेवाय ॥
ॐ नमो भगवते वासुदेवाय ॥ 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."

Shloka # 27 and 28 are very important Shlokas. They contain the essence of all Upanishads and the Gita. Here Sri Krishna discusses the technical difference between the Gyani and Agyani's actions.

Every individual has two "I"s. One, the lower "I", is called the ego, which is the Karta, Bhokta and is limited. This "I" is also called Ahamkara. There is another "I", called the higher "I," also called the Atma or Sakshi. What is this higher "I"? It is pure Consciousness, Atma or Purusha. The atma is neither male nor female. So the properties of this Consciousness are:

1. Consciousness is not a part, a property or product of the body.
2. Consciousness is an independent entity, which pervades and enlivens the body.
3. This consciousness which is different from the body, which pervades and enlivens the body, this consciousness is not limited by the boundaries of the body; the limitations of the body, dimensions of the body and it extends beyond the body.
4. This consciousness, which is an independent entity, and not limited by the dimensions of this body, does not die even when the body perishes; it is the eternal all

pervading principle;

This Atma has been described in detail in chapter 2, shlokas 12-25, of the Gita. It is like the light pervading this body that illumines this hand. This light also has all properties of the Atma and is called Jyoti.

This Consciousness is the real " I". The purpose of all sadhanas is to own up to the higher " I". Hence the shloka: Asto Ma Sat Gamaya. A Gyani is one who has owned up to Aham Brahma Asmi.

What is the lower self? It is the mind. It is located in the body. It is enlivened by the higher "I". Mind by itself is inert. It is Jiva due to Chaitanya. It is called Ahamkara. This Ahamkara operating through this body, experiences sukham, duḥkham, pain and pleasure. This Ahamkara is the one that drops and takes another body.

Each one us is: Atma + Ahamkara.

The question is should we continue with Ahamkara or should we choose our right to claim the infinite? The infinite can be claimed; it is our higher "I". The higher "I" and lower "I" are two different things. Agyani remains in lower " I" and dissatisfied. He suffers Ahamkara and thus Samsara. One who has discovered the higher "I", in his vision, the problems of lower "I" seem insignificant. A Gyani is established in higher "I" . He is not disturbed.

Shloka # 27 talks of an ignorant man in Ahamkara.

Shloka # 28 talks of a wise man established in Atma.

With Best Wishes,

Ram Ramaswamy

Upadesa Saram, Clas10

Greetings All,

Shlokas 21:

This, the Heart, is the true import of "I". For it exists, when the " I" is not.

Continuing his teaching Swami Paramarthananda says,

in first part of Upadesha Saram, Bhagawan Ramana Maharishi talked of various Sadhanas such as Upasana, and Ashtanga Yoga highlighting Pranayama. All of them are for preparing the personality and are for Gyana Yogyatha Prapthihi. After following this everybody has to come to Gyana Yoga or Atma Vichara or Bodha Marga. From shloka # 14 onwards Eka Chintana or Advaita Atma Vichara is discussed. Only through Gyana can mind be handled. Unless mind is handled properly one cannot get liberation. Mind is a Mithya instrument with low order of reality. Consciousness is different from mind. I am different from mind. I am the agent behind mind. I am true while mind is Mithya. Recognition of mind as mithya results in Mano Nasha. Mind equals Ahamkara because it consists of thought and even in that the primary thought is the "I" thought. Mano nasha is Ahamkara Nasha. Knowing the Atma or knowing the I can falsify Ahamkara. There is no pot other than the Clay. Only after Knowledge of Clay can Pot be falsified. It is the same with water and wave. Once we see everything as water there are no more waves. Only after Atma Gyanam can Ahamkara be falsified. This can be done only through Atma Vichara.

Shloka # 22:

The body, the sense, the vital force and ignorance, all these

are insentient. They are not the consciousness, which "I am".

Aham Patati or Ahamkara falls. This occurs through Atma enquiry. This is arriving at the consciousness principle through Pancha Kosha or five-layered body. Therefore self-knowledge is knowing I am not the five-layered body but the Consciousness. Consciousness is not a part, product or property of the body. It is Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta etc. I am that Consciousness existence principle. "I am body" is a mithya. This knowledge is Atma Gyanam. After this gyanam Ahamkara falls. Ahamkara means the mind. It is falsified.

Shloka # 23:

Is there another consciousness to light Existence? Existence itself is consciousness from which the I arises.

In previous shloka, Ramana Maharishi pointed out that Atma is different from the five-layered body. It is pure undivided attention. It is existence associated with every object. This existence principle is called Sat. It is in my body as well. In body, we call it "am". In an object we call it as "is". The "am" and "is" are same. Bodies are many, objects are many, and existence is, however, only one. How can one experience this pure existence? Right now we are experiencing existence associated with objects. We are not experiencing existence in its pure form. We experience a watch, that it exists, by saying it "is". We can differentiate between existence and non-existence. Even though we experience existence, it is with respect to objects. Atma is pure existence. We need to separate existence from objects and come to pure existence.

How to become conscious of pure existence?

Bhagawan Ramana Maharishi says pure existence can never be an object of knowledge. It will always be a subject or the consciousness principle. Pure consciousness is the very Subject. Chit cannot illumine Sat. It cannot objectify Sat.

How can you objectify it when it is You.

You want to see your own original "I". You can only see the reflected I in the mirror. The eye can never perceive the original I . Even though eye can't objectify the I you still don't have any doubt about the original I. That doubtless I is pure existence. That doubtless I is pure Consciousness in Sat Chit Atma Asmi. It has no limitation. Limitation is only for body. "I" am free from

limitations hence "I" am Sat Chit Ananada.

Explaining Shloka # 23, Where is the Consciousness that is separate from existence? Is there a consciousness that is separate from existence? If it is there, then we can separate them. Consciousness can then look at existence. That is not possible. Existence equals Consciousness. So, objectification of consciousness is not possible.

Explaining Shloka 23, a Consciousness that is the illuminator of existence and different from existence, where is it available? There is no such consciousness as it is the very Subject. This is because Consciousness (Chit) is in the form of pure existence Sat.

Aham =Sat. Pure existence is in form of Consciousness.

Therefore we can say: Pure existence is in form of consciousness. Also, Consciousness is in form of Existence. Consciousness and Existence are one and the same. They are just two words for one. It is the plurality of names, both referring to one Atma or " I am". Once you know this, your spiritual journey is over. Existence has also has all properties of Atma such as : Nithyaha, Sarvagathaha, Nirvikaraha, Aprameya, Akarta, Abhokta, etc . It exists even after fall of body. It should learn to claim " I am the Atma." This is Nidhidhyasanam.

Shloka 24:

The difference between God and individual is only in name, form and intelligence. They are the same in their essential nature as the heart.

This Existence-Consciousness is the same one behind the Samashti (Macro) as well as Vyashti (Micro or Jivatma). In both Jiva atma and Paramatma, the atma is the same one. The difference is in the medium of manifestation. This is the Jivatma Paramatma Aikya Gyanam.

Shloka # 24 is a Mahavakya. Are the wave and the ocean different or identical? From a superficial angle they are diagonally opposite. Thus, the wave is small while ocean is big; Wave is supported, Ocean supports; Wave is an effect while ocean is the cause; Wave is subject to arrival and departure while ocean is not. However, if you analyze them as wave is water and ocean is also water. Then, there is no such thing as wave. Wave is only a Nama and Roopa. So also with Ocean, it is also only a Nama and Roopa. The water is the same in both. So also in Vyashti (body) and Samashti (creation) there is only one Atma. Superficial Jivatma and Paramatma both are in reality Atma.

Chandogya Upanoshad says: Tat Tvam Asi. Shankaracharya has written on this maha mantra in Vakya Vrithi.

Explaining Shloka # 24, The difference between Jivatma and Paramatma is superficial. They are just name and form and not the content. Thus:

Atma +Samashti=Paramatma

Atma +Vyashti=Jivatma

From Nama Roopa perspective they are different. But Svabhavatha (true nature) the Param and Jiva adjectives go away and one is left with Atma only.

Both are pure existence (nirguna), which is the ultimate

reality. So have a penetrating vision for Advaitam.

Shloka # 25:

When perception of name and form ceases, there is the vision of the Self. This is also the vision of God, for, God and the Self are the same.

This shloka is also a Mahavakya. From these verses we know Bhagawan Ramana Maharishi knew about traditional teachings. He knew the mahavakyas. He shows that he was in sync with Shankaracharya.

Take the wave and ocean. Remove nama and roopa and you will see it is only water. Thus, one can see the content by just shifting our vision from Nama Roopa. This is known as Bhoga Tyaga Lakhanam. Bangle is gold, chain is gold, ring is gold. Give up superficial nama and roopa and you will come to understanding of Jivatma (essential nature) and simultaneously the essential nature of Paramatma as well. They are not different. They are the one essential nature. Self Realization is God realization. They are not a separate process.

After removal of Vesha (dress) one sees the oneness of Jivatma and Paramatma. One who sees the water, for him there is no ocean or wave. I am that Atma.

Take Away from this class: Shloka # 25:

Giving us a very powerful tool of discovering the Self, Swamiji says we should look at people and objects without Nama and Roopa. Please experiment with concept and if you hold that thought long enough you will see a change in perspective.

With Best Wishes,

Ram Ramaswamy

Upadesa Saram, Class 9

Greetings All,

Shlokas # 19:

Wherefrom does this “I” thought arise? If one enquires thus, it vanishes. This is self-enquiry.

Continuing his teaching Swami Paramarthananda says, all types of Sadhana’s such as Puja, Japa, Dhyana, Samadhi, Yoga, and Gyanam all will have to culminate in Atma Vichara. They are important but they are complete only with Atma Vichara. Thus Atma Vichara only will eliminate Ahamkara or the mortal “I”. It is not optional but a compulsory knowledge. Ahamkara is born out of Self Ignorance. Ahamkara goes away with Gyanam. As long as a root is there the tree will sprout again. Agyanam is moolam of Ahamkara. Therefore, Atma Vichara needs to go along with Guru Shastra Upadesha. Even when somebody has got this knowledge without a Guru, they are rare prodigies. They got their Guru Upadesha and knowledge in past births. Therefore, these prodigies do not require Guru Upadesha. For majority of us, we need the Guru Upadesha. So don’t quote Bhagawan Ramana Maharishi to avoid Guru Shatra Upadesha. Majority of us require it. Upadesha means systematic teaching of shastras. This will lead to Atma Gyanam. This will destroy Agyanam and thus destroy Ahamkara. Ahamkara “I” is replaced by Atma “I”.

Ahami is when Ahamkara is destroyed. Atma is Layasthanam or Adisthana Chaitanyam. It is Atma Chaitanyam. This Chaitanyam now shines.

Shloka # 20:

When the “I” thought perishes, then another I, I springs forth as the Heart, spontaneously. It is the Existence in all of its

fullness.

After Atma Vichara Ahamkara is eliminated. And the new I shines. A serious seeker wants to know what this means? How do I know if this event has occurred, that is the elimination of Ahamkara, replaced by Shining Atma?

What will life be before it and after it? How will I feel when the event occurs? These are questions from serious seekers. Will I experience the Infinite I? Now I experience a finite I. Will I have the experience of a new infinite I?

Many people have the misconception that they will experience a new I. We should know that there is no specific experience of the new I or infinite I? Any specific experience requires Triputi or experience of dualities (experiencer-experience-Object or knower-known-act of knowing, seer-seen-act of seeing etc) and is thus limited. Any specific experience of infinite is a logical contradiction. All specific experiences are in finitude. In waking and sleep states also we have specific experiences. Another is a general experience. There is absence of any experience in deep sleep and Samadhi states. Triputi is absent in Sushupthi and Samadhi states. Thus the two experiences are:

- One is specific experience of finite.
- Other is absence of any experience like in Sushupthi.

Other than these two experiences there are no other experiences of infinitude.

So, what does this shloka mean? When the limited "I" is gone and is replaced by infinite Atma. It is more a specific understanding. During a transaction in the waking state I am enjoying status of experiencer. Through Upadesha I understand that experience is not my intrinsic nature while consciousness is. My experiencer status is Mithya but not my intrinsic nature, that I am a conscious being. The color of my Angavastram is not mine. The experiencer comes with waking and

dream but goes away in Sushupthi. The experiencer comes and goes, hence he is a Mithya. So also all experiences of Experiencer are also Mithya.

I am a Conscious being now, but if I doze off I lose it. So, there is a transient state. Limitation is not my true nature, meaning, I am limitless. This sense of localization does not belong to me. The understanding that I am without localization is the true nature. Experience will be finite, however, understanding will be of infinite.

The experience of the earth is of flatness but we know it is a globe. We feel the stationary status of the earth but we know it is rotating very fast. This wisdom is not shaken by experience. Even though I experience myself locally, I know this is not true. This is wisdom. There is no change in experience, only falsification of it.

Shlokas 21:

This, the Heart, is the true import of "I". For it exists, when the " I" is not.

The Ahamkara I says I am limited. There is another Consciousness that says I am limitless. How do I know which is real and which is fake? Should we say experience is right or knowledge is right? We say knowledge alone is powerful. We know several experiences that are not fact based. (Stationary earth, flat earth, rising sun etc). There are illusory experiences at every level. In Self-experience I avoid the experience. In Nirvikapla Samadhi Patanjali did not discover Advaita Gyanam. Yoga is Dvaita. Only knowledge is reliable.

Experienced I is limited in nature. Bhagawan Ramana Maharishu says limitless I is my true nature. The limited I is subject to arrival and departure. During waking and sleep too we can experience arrival and departure.

The limitless is the real I while Ahamkara resolves during

sleep every day. Dress is changed every day. Dress is not my real nature. Ahamkara is removed every day and put on as well during sleep and waking states respectively. Consciousness never comes and goes. It has a continued existence without resolution. Consciousness continues even in sleep. That we are able to talk about sleep is proof of witness consciousness. Hence Consciousness is the real meaning of the word "I".

I am the eternal consciousness in which Ahamkara rises and falls. During sleep Ahamkara goes away. In waking state it comes back. In death Ahamkara goes away but I continue. Knowing is also a manner of transaction. "I am" without transaction is my real nature.

The enquiry into this has to be systematic through Pancha Kosha Viveka. It is discussed in Taitreya Upanishad. I have to see consciousness in every Kosha. I am not the Kosha, but I am the consciousness pervading it. Kosha is separate from Consciousness. Citing an example: Fan is the instrument with the invisible electricity. One is visible while other is not. The invisible electricity is not part of the fan.

So also our body is of five layers with the sentiency principle or consciousness principle. One is invisible while other is visible. Because of sentiency the body functions. Sentiency is not part, product or property of the body. It is not limited by boundary of the body. It is non-material consciousness that survives the end of body. It is the real I.

Shloka 22:

The body, the sense, the vital force and ignorance, all these are insentient. They are not the consciousness, which "I am".

The five fold Koshas are described. Vighraha means Annamaya kosha. First line of shloka is Vedanta Shastra. I am none of these material objects. I am the eternal witness.

With Best Wishes,

left to accomplish. All four Purushartha's are a part of me. Hence in the word Bhagawan, Bhaga means six fold wealth possessor. The six fold wealth's are: Aishwaryam (power, ruler, Ishwarabhava), Veeryam (courage), Yashaha (fame), Sree (Prosperity), Gyanam (Knowledge) and Vairagyam (Freedom from dependence). All these are present in full measure. Each is in absolute measure. Such a person is Bhagawan.

Even though I have nothing to accomplish, still I am busy doing my duty as per my Varna and Ashrama. If I can't escape from my duties, how can you?

Shloka #23:

ॐ श्रीकृष्णाय नमः । अर्जुन उवाच ।
ॐ श्रीकृष्ण उवाच । अर्जुन । अहं कुरुष्वेति ।
ॐ श्रीकृष्ण उवाच । अर्जुन । अहं कुरुष्वेति । 3.23

Indeed Arjuna! if at any time, I do not work tirelessly, men will in all possible ways , tread that path of mine.

Here Sri Krishna says: O Arjuna, What will happen if elders are irresponsible? Society wants to follow sheepishly the role models. If role model's are not good, there will be confusion. Violation of harmony occurs at many levels.

If I don't discharge my duties enthusiastically, sincerely, whole heartedly, I am teaching others as well. Whole society is waiting to follow me. If I go wrong it, will affect entire society.

There was a Brahmin who went to Rameshwaram to take a bath. He took along a copper vessel. He was worried it would be stolen. He buried it in the beach sand and erected a Shiva Linga over it as an identifier. Another Brahmin came along saw the Shiv Linga and thought it was custom to erect one. He also erected one. Soon everybody who came erected a Linga. The Brahmin when he came back saw Lingas all over the beach.

The whole world is sheepish. No human being likes to think.

So, if children follow you, it is an advantage as well as a disadvantage. You can teach them more by your actions, which is an advantage.

Shloka # 24:

अस्यैवमन्त्रोऽस्मिन् अस्मिन् अस्मिन् अस्मिन् अस्मिन्
अस्यैवमन्त्रोऽस्मिन् अस्मिन् अस्मिन् अस्मिन् अस्मिन् 3.24

If I don't work the worlds will perish; I may cause confusion, and may ruin these living beings.

Here Sri Krishna says, once I violate my Svadharma (Pancha Maha Yagna included), others will also do it. Consequences won't be immediate. Consequences will come slowly, after some time. Even ecological disharmony will not happen immediately. When trees are cut and cars increase on the road the result will deteriorate slowly and sometimes irreversibly. There is in Bombay a phenomenon called the Chembur fog, caused by pollution. People live with it. We will be destroying the creation gradually. Nowadays "natural" food costs more. Many diseases are caused by our unhealthy way of living. If I do not set an example I will destroy by creating confusion in society with respect to their duties.

What should be the basis for choice of a profession? Varnashrama has an answer. All areas such dance, music, etc., must be protected. Shastra says, when one chooses a profession it should be based upon:

1) One's inclinations or Guna Anusari karma.

Here I will enjoy what I am doing and money is incidental. I look forward to Monday. When I hate what I am doing, I look forward to Friday. Many teachers come for salary without any love for the job. This affects the children.

2) Janma: Based upon caste or birth. If you can't choose based on Guna this is an option. The child is exposed to father's

freedom. I am free. Aham Purnaha Asmi. He performs actions with happiness (not for happiness). This is the only difference.

When I do it for happiness, it is a struggle. When I do it in happiness it is a Leela. This is the attitudinal difference.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 43

Greetings All,

Shloka # 19:

कर्मणो यो नान्तरहितो भवेत्सुखदुःखेषु
संन्यस्तो भवेत्सकलकर्मणाम् ॥ ३.१९ ॥

Therefore, unattached, always do the work that has to be done; for, doing work with detachment, man attains the supreme.

Continuing his teaching of the Gita and refreshing our memory of the last class, Swami Paramarthananda said, Sri Krishna talked about the important topic of Karma Yoga from Shloka's 8 through 18. The essence of Karma Yoga can be described as giving more and taking less. A life of contribution need not only be monetary. It can even be in the form of knowledge, one's energy or even kind words. Sri Krishna looked at this way of life from different angles. They were:

Agya: Command

Yagya: Worship

Chitta Shodhakam: Preparation of mind

Dharma: Means of maintaining harmony at all levels. This includes at the individual, family, societal, and ecological levels.

So, You have to take to a life of Karma Yoga. Since it is required for all people for spiritual progress, you, Arjuna, should also follow it. Through this you will attain the highest progress, that of Moksha.

Note that Karma yoga has to be followed by Gyana yoga to attain Moksha. Karma yoga prepares one for Gyana Yoga. Karma Yoga involves doing one's duty and maintaining harmony. As a Kshatriya you need to remove obstacles to harmony and hence you need to fight the battle.

Shloka # 20:

कर्मण्येवाङ्गिरसो शक्यते क्षीयते वा यदन्यथा
कर्मणो यो नोत्सृज्यते शक्यते वा यदन्यथा 3.20

Janaka and others achieved perfection through works alone. At least to promote the welfare of the world, you ought to do works.

After hearing this Arjuna may still feel diffident. Many people say being tied to a family life makes liberation impossible. They say only Sanyasa can help us. Arjuna is also in a similar state of mind. Right now, he also wants to take Sanyasa. How can a ruler think of spirituality? Sri Krishna tells Arjuna, don't feel diffident. Even a Grihastha can attain liberation. Grihastha has the advantage that he can become a Sanyasi, while a Sanyasi cannot become a Grihastha. That is why in our culture every stage is called an Ashram. You can convert a house into an ashram. What is difference between a house and an ashram? It is the attachment that makes a difference. If attached, it becomes a house. If detached, it becomes an ashram. It is a difference caused by the person who

resides in the house. Even a ruler with responsibility can attain liberation. Sri Krishna gives example of Janak Maharaja. In Brihadaranyaka Upanishad it is a dialogue between Gargya (a Brahmin) and Ajata Shatru (a Kashatriya). Ajata Shatru teaches Brahma Vidya to Gargya. Ajat Shatru and Janaka are examples of Grihastha Ashrami's attaining liberation.

Therefore, Arjuna, continue to be a Grihastha Gyani.

And with this example, Krishna has given confidence for Arjuna and with this example the topic of karma yoga is over. Now from the 2nd line of this verse, Sri Krishna is changing into another topic. Karma yoga topic is over, with the 20th verse 1st line.

Now, a new topic starts with Shloka # 21. In Shloka's 17 and 18 respectively, Karma Yoga is shown as important for purification of mind and attaining knowledge. After liberation one does not need Karma yoga. Gyani may or may not perform Karma Yoga. He does not need to perform Karma Yoga; he can be a passive Gyani.

So, Arjuna too wants to get out of this painful Karma or duty. He can claim to be a Gyani. There is no test for a Gyani. Gyanam is the only criteria and it is not a visible one.

Anticipating this objection, Sri Krishna says, Arjuna, even if you are a Gyani, you should continue doing Karma Yoga. Even though you do not require Karma after Gyanam, for the sake of society and Dharma you need to follow Karma yoga.

In our tradition there are three sources of knowledge to know if a situation is Dharmic or not. If not we will have a let-go Philosophy (Laissez faire) or a Raga Dvesha based life also called Prakritha Purusha. It is not a life of a cultured person called Samskruta Purusha. So one goes back to Dharma Adharma life. So, how to know if it is Dharma or Adharma?

If I have to be a refined person, I should not do what I like

to do; I should do what is proper. Propriety is more important. Naturally, I should know what is proper. And

I should know what is improper. So the question, what is the source of knowing dharma and adharma? Poorva Mimamsa sutra says Vedokilam Dharmamulam or that the entire vedas are our scriptures and are the primary source of dharma-adharma jnanam..

Thus:

1) Sruthi: The Vedas are the primary source of Dharma/ Adharma Gyanam. The human being can never know totally because, human beings' knowledge is Limited.

- Smrithi: All secondary literature based upon Vedas are also a source. They have to be interpreted according to the times. The interpreters have the freedom to interpret. They must, however, have no axe to grind. Ramayana and Bhagawatham are examples of Smrithi's.
- Shishta Achara: A life led by cultured elders who show by example. They serve as role models of Dharma. They are called Shishta's. Of the three sources the Shishta Achara is the most important. Sruthi and Smrithi are only literature. Live models have greater impact on society.

Shloka # 21:

ಉತ್ತಮಃ ಕರ್ಮಃ ಪುನಃ ಪುನಃ ಲೋಕಃ
ಉತ್ತಮಃ ಕರ್ಮಃ ಪುನಃ ಪುನಃ ಲೋಕಃ 3.21

Whatever is done by the best of men, others also do; the world conforms to the standard that he sets.

Who are Shishta's? The most powerful person is the mother. She is the greatest influence on a child. Even in the womb the child knows mothers' thoughts. It knows if it is wanted or not. Ceremonies such as Simantham are meant for welcoming the

child. The child knows the atmosphere in the house.

Next role model is the father. A father should perform noble things in the house. He should not swear. A child is deeply influenced by a father's action as well. Others will follow a good man's actions.

Shloka # 22:

॥ अहं कुरुषुः कुरुषुः कुरुषुः कुरुषुः कुरुषुः ॥
कुरुषुः कुरुषुः कुरुषुः कुरुषुः कुरुषुः ॥3.22॥

I have Arjuna! no duty whatever to discharge in all the three worlds; there is nothing I have not won, and nothing remains to be won by Me; still I ceaselessly work.

Here Sri Krishna cites himself as an example. A society that gives healthy models to children is a healthy one. One example is Anjaneya. His story is full of morals. His attitude of respect towards women is taught. Human ingenuity alone is not enough; the grace of God is essential to succeed. Hanuman's Bhakti is an example of this devotion. Lakshmana was another exemplar. He could only recognize Sita's anklet, as he never looked above her feet. They had healthy attitude towards women, wealth and society.

Elders are responsible for the next generation. So, Arjuna you too should act.

With Best Wishes,

Ram Ramaswamy

Gurupurnima Lecture

The discussion was about Advaitam (Ad), Vasistadwaitham (Va) and Dwaitham (Dw)—majority of Hindus follow one of these Darsans.

The three Darsans do not have the same goal.

Jiva is atom according to Va and Dw. But Ad says it is Sarvagathaha.

Iswara Swarupam is Saguna according to Va and Dw. But Ad says it is Nirguna.

Jagat is different according to Va and Dw. But Ad says there is no Jagat at all

Bhandaha —according to Va, I am dependant as Dasa eternally.

But Dw says Bondage is a misconception

Ad says it is a misconception I am a Dependent—I am a Swami—Soham

For our intellect we have to accept one path.

Ad does not look upon Va and Dw as opposed to it but as promoters—at the end Va and Dw is rejected.

All seekers are at the level of:

Mandha Adhikari— good student

Madhya Adhikari—better student

Uthama Adhikari—best student

Dw takes a student from Mandha to Madhya. Va takes a student from Madhya to Uthama.

Uthama will have intellect to appreciate teaching of Ad.

In short, Dw looks at Jiva and Jagat as two separate entities.

Va looks at Jiva as a small part of God and Jagat is different

Ad says Everything is Brahman— Aham Brahmasmi

Thanks

Ramanathan

Kaivalya Upanishad

Namaste:

Please click on the link below for my notes on Kaivalya Upanishads. These notes are based on the teachings of Swami Paramarthananda.

Notes-KaivalyaUpanishad