Saddarshanam, Class 24

Greetings All,

Shloka # 41:

When there is the sense of bondage, anxiety for liberation is there. By the inquiry "for whom is the bondage?" one's own Self, the ever free, is itself established. Then where is the thought of bondage and where is the concern for liberation?

Continuing his teaching, Swami Paramarthananda said, all the Darshanas are systems of philosophy. They all have one goal and it is Moksha. They all say our Bandhas (attachments) are the cause of human problems. These Bandhas are also known as Samsara or Universal bondage. Every Darshanam also presents a solution for Bandha Vimukti. However, contradicting all this now, Vedanta says, there is no such thing as Moksha. It says moksha is neither possible nor required. The problem of bondage is an assumed problem. In Vedanta, Bandha itself is non-existent. If so, then where is the question of Moksha? However, the whole of humanity has been programmed and wants Moksha. They also want Moksha Sadhana(s) or solutions. Therefore, Vedanta has to present them solutions for liberation as well. It is more a marketing tool with the purpose of getting attention of a seeker. So Vedanta compromises and says I have moksha Sadhana. It asks the question Moksha from what? It asks us to look at bondage first and then discuss Moksha later. Upon enquiry, we find the nature of bondage as "I". Who is this "I"? Then, we realize that "I" has no bondage. This negation of bondage after seeing the irrelevance of Moksha is figuratively called Moksha.

Citing an example, Swamiji narrated a story. He and others were getting ready to go to airport to receive Dayananda Swamiji. The person, a devotee, who was to pick them up, did not show up. They all panicked. One tried calling a taxi.

Another tried contacting the devotee. Another went inside the Ashram and called the airport and learned the flight was delayed. When he came out to communicate the delay, others were so engrossed in their actions; they did no listen to him. He had to shout. This is the state with humanity as well. They don't listen to a wise person.

So, the solution is Shravanam, Mananam and Nidhidhyasanam to know that there is no need for Moksha.

If there is the idea of bondage of the Self, who is bound? We know body is mortal. We know Atma is immortal. If so, who has the bondage? This is the enquiry. This is a systematic enquiry of Vedanta also called Guru Shishya Vichara. We will clearly understand that Svatma, our real nature, is ever free. If so, where is the thought of bondage? Once body is negated, where is question of liberation? No Gyani ever says, " I am "now" liberated". A Gyani's perspective will be that I am beyond bondage and liberation.

Shloka # 42:

The knowers say that liberation is of three forms- with form, without form and of the nature of both. The destruction of that "I" notion which analyses these three is supreme liberation.

In Vedanta we say that duality and division are the cause of all problems. Transcending duality is called Moksha. However, people study Vedanta and then divide it into several types. Mukti by its nature is division-less, but is now divided, a contradiction in itself. The three types of Mukti are:

1. Rupini mukti
2. Arupini Mukti
3. Ubhayatmika Mukti

Rupini is embodied mukti. It is attributed to Sage Jaimini. Thus, Moksha is obtained while body is in existence. This is

also called Jivanmukti.

Arupini Mukti is Mukti without a body. This is attributed to Sage Badrihi. This is also known as Videha Mukti.

Ubhayatmika Mukti is referencing both types or Jivan mukti and Videha Mukti.

Bhagwan Ramana Maharishi says people have analyzed different types of Mukti. However, if you ask me about Mukti, it is the end of that Ahamkara that enjoys dividing Mukti into several types.

I am the all-pervading Consciousness with many bodies in me. Mithya body does not make a difference. Jivan Mukti and Videha Mukti are all fictitious differences. Ahamkara manages to continue, in the name of classifying Mukti. Let the classifying Ahamkara go away. Any classification means Dvaitam.

When the phrase “destruction of Ahamkara” is used, it means understanding it is Mithya. Without Ahamkara we wont be able to perceive this world. Ahamkara is required. Thus, if a Gyani loses his Ahamkara, he will die. So, destruction of Ahamkara means it is only a Vyavahrika Satyam. Let Vyavaharika Ahamkara continue to function. “I” am Paramarthika Satyam. This is Saddarshanam. To summarize the teaching:

1. Ahamkara is the cause of all problems.
2. It is not the world or people who are the cause of all problems.
3. Tackling Ahamkara is the only solution. Realizing Ahamkara will always be with us, what is the poisonous part of Ahamkara? Our “attachment” of “reality” to Ahamkara is the poison. Once you realize it is unreal, you can then wear it as an ornament. (We need detachment from Ahamkara).
4. Ahamkara can be tackled only by knowing Atma.
5. Atma is of the nature of Sat or pure Existence. It is

not a part or product of the body. It is eternal, independent of everything, all pervading, ever the Experiencer and free from all modifications. It is Sat. Hence the name Saddarshanam.

6. Atma darshanam is possible only through Atma Vichara. It has to be performed in a systematic manner under a qualified Guru. It is the study of Vedanta.

This is essence of Saddarshanam teaching.

Shloka # 43:

Vasishta Muni composed this "Sadshana" in the language of the immortals (Sanskrit), having translated the pure and superb composition written by Sri Ramana maharsi in the Dravida language (Tamil).

This shloka is one of the concluding notes about the two authors.

- Bhagawan Ramana Maharishi wrote this text in Tamil. It was called *Ulladu narpadu*, "Forty Verses on Reality".
- Vasishta Gapanathy Muni translated this text in Sanskrit.

It is considered a pure work without any defects such as Shabda (grammar) or artha (logic) dosha. It is dealing with Para Vidya or the greatest knowledge or Utkrishta.

Shloka # 44:

The words of the Muni shine like a wall reflecting the rays of the divine utterances of Sri Ramana, conveying the essence of the Truth in simple form and giving joy to the seekers of Liberation.

Here glory of the Sanskrit version is described. It is also an excellent work. It is giving teaching of Reality in a simple form. Normally the word "Existence" is used as an adjective. Here, however, it is used as a noun indicating that it means

the Ultimate Reality. The teaching gives one the great joy of Moksha Ananda. It gives joy only to a prepared person or Mumukshu. A Mumukshu is also one who is Sadhana Chatushtaya Sampana. Ganapathy Muni says his work is only a mirror reflecting the teachings contained in Ulludu Narpadu. Bhagawan Ramana Maharishi is described as an extraordinary human being or an Avatara.

This concludes Saddarshanam.

Take Away:

Our attachment to Ahamkara or ego-consciousness or "I-this awareness" is the root problem. We need to detach our self from this attachment.

With Best Wishes,

Ram Ramaswamy