

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

Kaivalya Upanishad, Class 13 – Summary

Greetings,

Swamiji summarized the Kaivalya Upanishad's teachings today. This Upanishad is known by its name as it gives Kaivalyam or Moksha or non-duality to the seeker. There is no second thing in the cosmos to limit me, not space, nor time nor object to limit me. Spatial, temporal and objectal limitations do not exist for me. This Upanishad is from the Atharvana Veda. It has all essentials of Vedantic teachings, although it is not part of the 10 important Upanishads mentioned by Shankaracharya. Being a part of Atharvana Veda it has the same Shanthipatha (opening hymn) as others. The Shantipatha seeks to make the mind, body and thought capable of obtaining knowledge. Vigna- nivrithihi and Karana Yogyata are its goals.

Mantra 1:

The first mantra is introduction of the student Ashvalayana Rishi approaching Brahmaji himself. The Student knows what he

wants. He is a prepared disciple. Indications of a well-informed disciple are:

1. He primarily wishes moksha.
2. He knows moksha can be obtained only through Gyanam.
3. Gyanam can only be obtained only through Shashtra Pramanam.
4. He knows that Shastram will reveal its content only under a competent Acharya.

Mantras 2-4:

Brahmaji presents Gyana Sadhane (means) and Gyana Phalam (benefits). Gyana Sadhane: There are two means available. They are:

1. Primary or direct or Sakshat.
2. Sahakari or supportive cause.

Citing an example, for a mango tree the primary cause is the mango seed. Secondary causes can include the soil, water, pesticides etc. Secondary causes cannot, however, produce a mango.

Primary Sadhanani: Sravanam is a consistent and systematic study under a competent Guru.

Mananam is until I am convinced of all my doubts. It is turning knowledge into conviction by removal of intellectual obstacles.

Nidhidhyasanam is removal of conditioning or reorientation. My poornatvam does not depend on external factors. This re-orientation or de-conditioning may take decades. Removing emotional obstacles is Nidhidhaysanam.

The above three together are called Vedanta Vichara.

The three sadhanas (the primary means) prescribed by Brahmaji are:

- 1) Shradha Yoga also called Vedanta Sravanam.
- 2) Bhakthi Yoga also called Mananam Yoga.

3) Dhyana Yoga also called Nidhidhyasanam yoga.

The Sahakari (secondary means) Sadhanani are all the values mentioned in shastras. Brahmaji places emphasis on one value namely Tyaga or gradually learning to drop all your dependencies. The fewer supports I use, the better. Citing example of memory, years ago one memorized, however, today one depends on computers. In this process we have lost our ability to perform simple mental mathematics. We use TV, Computers etc. as external supports to cure our loneliness. There is nothing wrong with being lonely. Go for a walk, alone. Live in an Ashram, alone. This training to drop dependencies is called Tyagaha.

The advantage of Tyaga is I am ready to lose anything at any time. This can be born out of discrimination or devotion. Shankara emphasizes the Sanyasa aspect of Gyanam. Sanyasa is our inner preparedness to lose. Shankaracharya's four Ashram's are for this purpose.

Gyana Phalam: Is Moksha or freedom. Freedom from emotional issues is Jivan mukti. Freedom from cycle of birth and death is Videhi Mukti.

Mantras 5-10:

Dhyanam is the topic discussed. Three topics are discussed. They are:

1. Dhyana Sadhanani
2. Saguna Dhyanam and
3. Nirguna Dhyanam

Dhyana Sadhanani include:

Desha-Or place of meditation, should be quiet and clean.

Kala: Or time of meditation, should be when the mind is Satvic. When the mind is alert and non- wandering.

Asanam: Or seat of meditation, it should not be too soft or

too hard.

Sharira Sthithi: Or the condition of body, sense organs, mind and intellect should be receptive.

Meditate as a Sanyasi not as a worldly person. Mediate free of worries. Drop all roles such as wife, husband etc., during meditation. If at all, evoke role of Shishya or Devotee. Offer namaskara to Guru before meditation so that his teaching is evoked.

Saguna Dhyanam:

This is meditation on Ishta Devata. Kaivalya recommends Shiva Dhyanam. One can choose any Devata. Aneka Roopa and Vishwa Roopa Ishta Devata are the same.

Nirguna Dhyanam: Means meditating on Brahman without roopam.

Which Dhyanam to perform is a question that can come up? It depends. If one is in early stages, Saguna Dhyanam before Vedanta study may work. After the study, Nirguna Dhyanam will benefit.

Phalam: Saguna Gyana Yogyata.

Nidhidhyasanam: or Gyana Nishta is when Gyanam gets assimilated. Aham Brahma Asmi becomes spontaneous. Ramana Maha Rishi said " If 100 people call me a donkey, I still do not have any doubts that I am human." This is conviction or Nishta.

Mantra 12-15:

Brahmaji introduces Sravanam and Mananam. He uses The Arani Manthanam or churning as an example. There is only one consciousness that manifests as Jiva (micro) and Ishwara (macro). Due to two reflecting mediums we have this Jiva and Ishwara distortions. It is only a seeming distortion. Just as the face is same even when it reflects on a convex or concave mirror.

What type of distortion is it?

In micro it is the Sharira Trayam with inferior attributes or Nikrishta Guna such as Limited knowledge, Power etc., resulting in the Created.

In macro distortion it is with superior attributes or Utkrishta Gunas such as Sarva Shakthi, Vyapak etc., resulting in the Creator.

While Original Consciousness (OC) does not have attributes, attributes come from the distorting media. Our goal is to see Jiva without attributes. Karanatvam of Ishvara and Jiva are all seeming attributes of OC evident through media. Thus OC is the Karta, Bhokta and Bhogam. Removal of attributes and maintaining Consciousness results in Jivatma Paramatma Aikyam.

Mantras 16-23:

This is the Mahavakya portion. It also discusses Jivatma Paramatma Aikyam. Each mantra is a Mahavakya.

To this Atma is added the prefix Jiva and Parama. Removal of Jiva and Parama is called Vilakshanam. Once you remove the name and form there is neither the wave nor the ocean. This is "Aham Brahma Asmi". The Wave is not afraid of mortality. The phalam is Moksha.

Mantras 24-24:

This is the conclusion of Upanishad or the Upasamhara. Brahmaji says, suppose one does not understand the teaching, do not give up. One has to go through some additional coaching. Karma and Upsana are the preparatory classes. Shastra Parayanam is one such Karma. Kaivalya Upanishad Parayanam itself will make you prepared. Other Vedic or Non Vedic Parayanams can also help. This Karma will remove all obstacles of mind also called Duritham. Our past Karmas are usually the cause of these obstacles. After preparation come back to Kaivalya sravanam, mananam and nidhidhyasanam.

While the Upanishad recommends Sri Rudra Parayanam it is not compulsory.

Thus the seeker gets the knowledge and the impact of teaching increases. Then he obtains Jivan mukti and eventually Videhi mukti. The word Kaivalyam is mentioned in the concluding mantras.

With Best Wishes,
Ram Ramaswamy

Kaivalya Upanishad, Class 12

Greetings All,

Shloka's 22 & 23:

Continuing his teaching on Kaivalya Upanishad, Swamiji says, from shloka's 15-22, the teacher is revealing the nature of Brahman via a subtle method called Adhyaroopa Apavada Gyanam. This method is an important method in Vedanta. Example of this method is given below:

A man has a pot in hand. I want to reveal the clay, the essence of the pot, to him. In his vision, he has a pot, although he really holds the essence, the clay. I teach this to him in four stages.

1. Presenting the pot as a product or Karyam or as an effect. If pot is the product or effect, what is the cause (Karanam) of it? Let us keep in mind that Karyam and Karanam are related.
2. The cause of the pot is clay. It is also called the material cause. The above two together are called Adhyaroopa stage.

3. If you understand the clay is the material cause, then you realize that, in fact, there is nothing called pot other than clay. All properties belong to clay such as visibility, substantiality etc. There is no substance called pot. I thus negate Pot as a substance. Now, Pot is reduced to a mere word that does not have substance. Here,
only clay has substance.
4. Once you negate the pot, there is only clay as substance. There is no Karya Karanam sambhandam in the same or one substance. Once the Karyam is negated, the clay loses its status as Karanatvam. Once Pot is negated, status of clay is also negated. What is left behind is Karya Karana Vilakshanam.

It was Clay before, in between also it was Clay and then, later too, it was Clay. In between we introduced a word and called it "Pot". This is the tyranny of word.

Third and fourth stages together are called Apavada stage. Once you go through the two stages we come to the Karya Karana Vilakshana (Vilakshanam means act of distinguishing).

How to apply this Adhyaropa Apavada principle to the big pot called Samsara?

1. The world is a product. It is created.
2. What causes it? Brahman is the cause or Karanam or Srishti prakriya or Adhya Roopa Prakriya.
3. If Brahman is Karanam and the World is Karyam, then there is no Karyam world. Or we can say there is no substance called World other than Karana Brahman. Whatever we experience as this world is Brahman. There is no world other than Brahman.
4. Once world is negated, how can Brahman be called it's cause? So, Brahman is not Karanatvam, its Karanam Status has been negated. What is left is Karya Karanam Vilakshanam.

Shankaracharya says do not look for a Brahman. It is the "I" myself. This Brahman is neither Karyam nor Karanam. With this shloka the teaching is over.

Shloka # 23 & 24:

This shloka describes the benefits of this knowledge. By the application of the Adhya roopa method one has to know the nature of Paramatma, the one who resides in the mind of everyone. He is not in a thought. He is, in fact, present as a witness or awareness of thought's very existence.

How many consciousness's are there? Minds are many but consciousness is only one. Pots are many but space is one. Since it is division less, it is non-dual. It is a witness of everything including inside and outside the mind. Or, it is the internal and external world's witness. It is beyond Karyam (Asat) and Karanam (Sat). It is Shudham, free from all impurities. This Paramatma roopam one should come to know as myself.

With this knowledge one becomes one with Paramatma. Swamiji says do not imagine there is a separate Parmatma with whom you merge into. It was always one Jivatma and Paramatma. This was only a psychological division in mind. Knowledge brings about a change in mind. Previously, I thought, I was away from Paramatma; Now, I know I

am Paramatma. It is an intellectual transformation. All these are in intellect only. There is no external change that occurs. There is no physical change that happens. It is my attitude, towards the world, and me that changes and this is called Moksha.

Chapter 2 Shloka 1:

With the previous Shloka Kaivalyam is over. However, Swamiji says, suppose there are students who don't grasp this knowledge. It is too abstract to accept. Negation of universe is the most difficult part of Vedanta. The solidity of the universe is difficult to negate. The more you negate it, the

more it reinforces.

The reason for this is an Obstacle(s) in mind of the student. When Gyana Kanda does not work one has to go back to Karma Kanda (religious life). Religious life includes built in prayaschitam such as Pancha Maha Yagnaha. Pancha Maha Yagnaha can include:

1. Puja
2. Social Service
3. Brahma Yagya
4. Pitra Yagya.

In this Upanishad Brahma Yagya is presented as a solution to such mental obstacles. Brahma Yagya means Veda Adhyayanam or recitation of scriptures in any language.

This Upanishad specifically recommends Rudra Parayanam (from Yajur Veda), although Kaivalya itself is from Atharvana Veda. Rudra is presented as a universal power. Rudram is also considered one of the best Prayaschithams. With recitation of Rudram following papams will go away:

1. Disrespect to sacrificial fire.
2. Alcohol consumption related.
3. Brahma Hatya. It may have occurred in some previous life.
4. Krityam: Not doing what is to be done or Acts of omission.
5. And Akrityam: Doing what should not be done. Acts of commission.

By Rudra Parayanam all above papams go away and the Lord Shiva of Kashi protects one. Therefore, Vedantic students should perform Rudra Parayanam. If a man is a Sanyasi, he has to perform Rudram as well. A Sanyasi is allowed to perform only certain rituals. Rudram is one of them.

Chapter 2, Shloka 2:

What will Rudra Parayanam do? By this karma Yoga, one attains Gyanam. In due course he will get Chittha Shuddhi and will be eligible for Kaivalya Upanishad knowledge. He will have to listen to this knowledge and the knowledge will take hold.

Thus, this samsara destroying knowledge is obtained. Thereafter, having known Brahman as per Kaivalyam Upanishad, he gets the infinite Moksha. The word kaivalyam comes from this shloka.

With Best Wishes,
Ram Ramaswamy

Kaivalya Upanishad, Class 11

Greetings All,

Shloka # 19:

Continuing his teaching on Kaivalya Upanishad, recapping last week's lessons, Swamiji says, in all these mahavakya mantras the Jivatma-paramatma aikyam is revealed.

Jiva and Parama are not intrinsic properties of Atma. Their manifestation depends upon the medium. Just as a face appears different in a convex or concave mirror so also Jivatma and Paramatma are a reflection of the same Atma. It is a seeming distortion. Jivatma is a distortion with inferior attributes, while Paramatma is a distortion with superior attributes. Attributes do change and bring about the distortion. Furthermore, they are superimposed attributes. When Jivatma has limited attributes it appears as Karyam, the product, while Paramatma with many superior attributes appears as Karanam.

Both are fake attributes. Atma is without either Karyam or Karanam vilakshanam. Atma in Karya vesham is Jivatma and Atma in Karana Vesham is Paramatma. I, the Atma, in reality, am neither of them.

Shloka # 20:

This is a corollary to previous shloka. If I am Karana Paramatma, where am I located? Karanam is not located anywhere. It, Karanam, appears as Karyam. Gold is in the Jewelry, big or small. It is one of the many manifestations of Karanam.

I am the Karanam. I, the One Karanam, am experienced as many Karyams. "I", the Karanam, appear as manifold Karyams. I am everything. I am in the smallest atom. I am even the largest galaxy.

Why enumerate what I am?

I alone am the cause; I alone am the effect, the universe or Karya Prapancha. This universe is an amazingly (vichitram) pluralistic one. In Reality:

Karanam + Nama and Roopa=Karyam

As Karanam, since when do I exist? Since the most ancient time or puratanaha. Even Big Bang occurred in me. Being Karanam, I inhere (exist essentially or permanently in). I am the Purusha, the conscious spirit. Karanam alone lends existence to Karyam even as gold alone lends existence to the jewelry. Remove the gold and the jewelry does not exist anymore.

I am the master, (ruler, Ishaha). Karanam is Swatantram or independently existing while Karyam is dependently existing.

From my own standpoint, who am I? In the green room, without make up, who am I? I am the attribute-less Consciousness like Gold. I am Ananda Swaroopa. This is known as Sarvatma Bhava. "I" am all.

Swamiji, I have difficulty believing that “I am all”, is a reasonable question to ask.

With our dreams too we have difficulty believing our dreams. While in the dream, it is very real. At that time I have identified with the Swapna Shariram. Only upon waking up I realize “I” was not the dream. The stronger is our Deha abhimana (identification with body) the more difficult it is to assimilate Vedanta. Transcend this body, this Deha abhimana and this nama roopa. Be aware of the formless Consciousness, and then Vedanta becomes easy. Transcending the Deha Abhimana is the most difficult part to realize for a Vedanta student.

Shloka # 21:

Here the shloka discusses Atma from two angles. When I look at my face from one angle, one is Nirupadhika and from another angle it is Sopadhika. Nirupadhika is the Absolute I without a medium, while the Sopadhika is the Vyavaharika “I”, through a medium.

When I have these two natures one is Nirguna and other is Saguna. Originally I am Atma (without Jiva or Parama attributes). This original I, am without hands or legs. What is meant here is:

The I through the RM (reflecting medium) with the sthula, sukshma karana sharira and RC (reflected consciousness), this I, now, have a body or nama roopa. It is this “I”, although it does not have hands and feet, that powers the Gyanendriyas and enables them to move, grasp, see, hear etc. Thus, I am the Seer without eyes, Hearer without ears etc. All this happens due to my unique Maya Shakthi. Thus, there are two aspects of Atman. One is Paramarthika Drishti (view of Absolute or higher) and other of Vyavaharika Drishthi (view of lower sharira).

OC (Original Consciousness also known as Apramata) is also the RC (reflected Consciousness), the Knower. Even the knower

hood is not my real nature.

We have forgotten our real nature. We do this in dream when we forget the waking state.

I am the knower of everything but I am not known. Knower can never be known. The Eyes cannot see themselves. Strangely, I, the one without a form, cannot be perceived by the sense organs. They need a form to perceive.

If I am not known what is the proof?

What proof do you require? I am the ever-present self, the proven consciousness. It does not require proof. The very search for proof presupposes a consciousness. Camera will not appear in any picture. You do not require a separate proof of camera. All the pictures are proof of the camera.

How to become Chaitanya? You are already consciousness or Chaitanya.

Shloka 22:

Pramatr (knower)

Pramanam (Proof)

Prameya (Knowable)

The above three are known as Trikuti. In the absolute Brahman, I am not Trikuti, as Jagrat, Swapna nor Sushupthi avasta are not present.

In the empirical Brahman, I have become Trikuti. Thus, in swapna:

Who experiences the swapna? It is the I.

How does he experience the swapna? I, as the instrument, experience swapna.

What does he experience as Swapna? He experiences "I" as the swapna.

If I can become the dream Trikuti, I can also become the Waking Trikuti. So, I am the knowable one through Veda Pramana. I am the Pramatra and Prameya as well. Pramanam is only through Guru. Why Guru? Shastram becomes pramanam only when handled by the Guru.

You attain mortality in Avidya. Hence you need a guru. Lord himself is the first Guru of the Guru Parampara.

I am Pramatr, Prameyam and Pramanam. As OC, I have neither punyam nor papam. Prarabdham belongs to RC (reflected Consciousness). Nothing belongs to OC. Birth depends on Punyam and papam. Your nakshatra is only an indicator of your punyam and papam.

When I do not have punyam or papam, there is no more Janma. Without Janma, there is no Marana as well.

I don't have Punyam, papam, intellect or indriyas.

Shloka 23:

Description at Vyashti level.

Shastras declare: "I am not earth, fire, air , water or space."

How come I am experiencing them solidly is a reasonable question to ask.

It is because of the lower order of reality. In Swapna, swapna prapancha is experienced tangibly. Nobody doubts the dream. But upon waking, the waker negates the dream. Dream is experienced but negated by the higher point of the waker. All such things are called Mithya. So also with this world. The waker experiences it, but it is negated by the OC (original consciousness) or the paramarthika drishthi.

The non-waker's chaitnaya becomes the waker or lower order. Thus, the waking state is also a dream. One is a Lying dream, another is a Waking dream

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 10

Shloka # 16:

Continuing his teaching on Kaivalya Upanishad, recapping last week's lessons, Swamiji says,

All these mantras are known as maha-vakyas. They reveal Jivatma-paramatma aikyam. They are not two separate entities. They are essentially one and the same. The Atma manifests itself through Vyashti (micro) and Samashthi (macro) mediums. The mediums are known as Upadhi's. These mediums **apparently** transform the Chaitanya.

The OC gets transformed to RC 1 (reflected Consciousness) with inferior attributes. This is the Jivatma.

OC transforms to RC 2 with superior attributes. This is the Paramatma.

The reflecting medium affects and causes the distortion. Because of this the nirguna chaitanya appears as the saguna chaitanya. Consciousness without going through any medium is just consciousness.

So we need to mentally remove the reflecting medium and retain only the pure consciousness. This method is called Bhaga Tyaga

Lakshana (implied meaning arrived at by partial features or attribute removal).

Thus, Jivatma without its inferior attributes is atma. Paramatma without its superior attributes is also atma.

In the wave and ocean example, if the wave forgets it's nama and rupa it is left with its essence, water. So also with the ocean, if it forgets it's nama and rupa it is left with its essence, water. Both are finally only water.

Both the superior and inferior attributes are incidental. They are not my intrinsic nature. Physical body, causal body etc., are just attributes, so remove the body.

Aham Jivatma Paramatma Asmi. Tat Tvam Eva. Tvam Eva Tat.

In all these sayings there is a subtle significance. Every Tamilian is an Indian. It does not mean every Indian is a Tamilian. It reveals the part to whole relationship. Jivatma is paramatma. But Paramatma is not Jivatma. Paramatma is a superior reflection of Atma while Jivatma is inferior reflection of Atma; But the original consciousness is the same in both, similar to Tamilian and Indian are both humans.

Shloka # 17:

Jivatma paramatma aikyam is again revealed in this shloka. Jivatma is consciousness and manifests in Sharira Trayam as illuminator or witness of avastha trayam.

Thus :

- Sthula sharira Is Vishwa,
- Sukshma sharira is Taidasa and
- Karana sharira is Pragyaha.

All three shariras together are Jivatma.

The Jivatma's attributes are inferior. Consciousness manifests

in the body, in all three states (waking, dream and sleep) of the body. Scriptures also talk of a gray area avastha, just like dawn and dusk between sleep and waking and waking and dream states. These avasthas are called Ubhayastha Pragya Avastha.

Thus the witness conscious that illumines all three plus one states is called Jivatma. It is the same as Paramatma.

Benefit: Discussing the benefit, Brahmaji says, as long as I am associated with the Upadhi's, I am in misery. With upadhi my image moves. This is the RC or reflected consciousness. Use the RC but do not identify with it. Identify with the OC (original consciousness). In OC you do not have the bonds of the RC. Let the mirror break. Let the image go.

Shloka # 18:

This shloka is another mahavakya. There are four sample mahavakyas, one from each veda.

Here again Jivatma is defined. The wave can say "I am the ocean" only if it forgets it's nama and rupa. It should identify with the water. The "I" should be clearly understood. Aham, the "I", the witness consciousness, am the real I. Consciousness alone is inherent in me at all times, including in the three states of Sleep, Wake and Dream. Consciousness is my intrinsic nature. It is changeless and the Sakshi. I am different from all of them (objects of experience). Experiencer is different from experienced. The camera takes the pictures. It is, however, not in any picture. I am ever the witness. Whatever "I" witness falls into one of three categories:

1. Bhoktha-The subject,
2. Bhogyam: The Object
3. Bhogaha: The experience or the instrument of experience.

The question arises, am I the subject or am I different from

the subject? “I” the consciousness is neither the subject nor the object. With respect to the object, “I” am a subject. However, we should realize that this subject is only a status with respect to the object. Thus, the Guru’s status exists only because of the Shishya. Without Shishya there is no Guru. So also, without an object there is no subject. Therefore, consciousness is alone by itself. The three (Bhokta, Bhogyam and Bhogaha) are known as the Trikuti or Triad. I am pure consciousness. Emotions do not belong to Atma, they belong to the mind.

Thus we have:

“I” (Pure consciousness)>through the medium> “I” (not pure).

Chin matra means Pure consciousness without any objects.

The “ I” consciousness in individual is same as in Universal Self. Shiva is Jiva. Jiva is Shiva. I am Sada Shiva.

Shloka # 19:

This shloka is another mahavakyam.

In last shloka Jivatma’s nature was the focus. Here Jivatma is equated to Paramatma, but the focus is on Paramatma.

Jivatma is Aham. I am that Brahman that is the non-dual Paramatma. The Universe has come out of that Paramatma (or out of me). Thus: “I am Jagat Srishti Karanam.”

Swamiji says, many people will find this very difficult to accept. How can the miserable me be the Jagat Srishti karanam.

Here, when the “I” is used, it is the consciousness, not one’s egotistic “I”. Under these circumstances it is OK to say I am the Jagat srishti karanam.

The problem is, after the class, we lose the awareness of our consciousness and identify with this body, individual and ego.

Hence we feel it is not appropriate.

Therefore, I am Srishti Karanam from a macro point of view.

I am also Srishti Karanam from a micro point of view.

In reality, I am neither Karanam nor Karyam. I am without any Upadhi.

I am the support of the entire creation. Just as a dream arose in me when I fell asleep. In dream I experience I am going through hell. Thus, all three states arise and collapse in me.

Without ego, the statement "I am the Jagat srishti karanam" is wisdom.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 9

Greetings All,

Continuing his teaching on Kaivalya Upanishad, Swamiji says, after talking about nidhidhyasanam, Brahmaji has come to sravanam and mananam in reverse order. Sri Krishna also does the same when he reverses the order in chapter 2 of the Gita dealing with Gyana yoga first and then coming to Karma yoga. It is the approach of an optimistic teacher starting from a higher level and then going down. Brahmaji also gave example of an Arani as an example of sravanam and mananam. He brought out the Jivatma Paramatma Aikyam as the oneness. Although superficially they are different (jivatma and paramatma) essentially they are one. Jivatma and Paramatma both have Atma

in common. If so, what contributes to their difference? The Upadhi or media of their manifestation causes the superficial differences. The face is the same one but it looks different in a concave mirror compared to the one in a convex mirror.

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

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

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

Shloka # 13:

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

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

Overwhelmed by ignorance, Tamas, Jivatma is in total ignorance. Total knowledge and total ignorance are both blissful. Thus, Gyani and ignorant are both blissful. In waking state we are partially blissful. "I" is known but Atma

is not known. Thus, Jivatma suffers Samsara in Avastha Trayam. In sleep also it is dormant.

Shloka # 14:

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

Shiva's third eye burns down the three stages.

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

Effect-Karyam-Micro upadhi.

Cause-Karanam-macro Upadhi.

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

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

Shloka # 15:

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

First level is Micro or individual.

Second level is macro or Srishthi.

Order of creation is:

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

Shloka #16: Is a series of mahavakyams.

Teacher says Karanam Paramatma is none other than Karyam Jivatma.

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

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

Supreme causal Brahman results in:

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

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 8

Greetings All,

Continuing his teaching on Kaivalya Upanishad, Swamiji says, in previous class we discussed Nididhyasanam and then Brahmaji discussed the Gyana Phalam as well. Gyanam is the only means of liberation. Are other sadhanas not useful if they do not lead to liberation? They are useful for preparing the mind but not for liberation. Karma Yoga, Japa, Puja etc. purify the mind. There are several margas for purifying the mind. One should use a method that one prefers for such purification. Puja and service to humanity are all aspects of this purification process. However, after purification, one still has to come to Vedanta sravanam, mananam and nidhidhysanam. It is just like a temple that has many doors to enter. However, there is only one door to God.

Shloka # 11:

In this shloka sravanm and mananam are discussed. Brahmaji has already discussed nididhyasanam. He is clearly not following the normal order of such things.

The pursuit of self-enquiry is called Atma Vichara. You cannot look directly into the Atma. One can do so only through the Shastras. A mirror is for looking at your self. Darpana darshanam is looking at your self. Looking into the shastras is also the same. You are looking at your self. Shashtra Vichara is Sravanam and mananam.

Here an anlogy is used. The bow and arrow analogy was used in the mundaka Upanishad to describe the self, the jivatma and Paramatma. In Katho Upanishad the chariot analogy was used. Here self-knowledge is compared to a fire. Sri Krishna also used the fire analogy in the Gita. That is the reason in every Hindu household we start the day by lighting a lamp, usually performed by the lady of the house. Lamp represents knowledge.

So, what is common between gyanam and agni? Fire removes ignorance and darkness also called Aavaranam. Darkness makes something existing as non-existing as it is not visible anymore. Light removes the darkness and brings the object back to light.

Ignorance here is Atma A-gyanam. Benefit of Atma knowledge is shanthi or (nimmadi-tamil). Without knowledge of Atma, poornatvam, internal security etc. disappear. Once ignorance is destroyed Atma is discovered. With this discovery our struggles in life come to an end. Samsara is destroyed. Karmas are also destroyed.

Thus:

1. Agni destroys everything, so also gyanam destroys samsara.
2. Fire illumines everything. So also Gyanam illumines something we did not know before.

In this shloka the fire's destructive aspect is brought out. In this shloka, the process of producing a fire and producing knowledge are described and shown as similar.

Sacred fire is produced during a yagna. Two Arani woods are used. One is called Adho Arani or lower piece with a hole in it. The upper piece called Uttara Arani is a rod that fits into the hole. Then, by churning the upper rod, sparks are created. Coconut husk or cotton is used now to kindle a fire from the spark.

For acquiring knowledge too churning has to be performed. The Adho Arani here is the mind of the student. It has to be steady.

Uttara Arani, the upper rod is the shastra Vakya or Omkara. Churning is the analysis of shastra Vakyam. The six lingams analogy was cited. The Guru helps in the analysis or churning. Out of this sravanam and mananam churning spark of knowledge

is produced. The spark has to be protected and nourished through the nidhidhyasanam process of recollection by the student.

Once the spark becomes a conflagration it will spread like a forest fire and burn everything in its path.

Defining some terms in the shloka:

Atma here means mind and it must be dry with Vairagyam. It must also be steady, as it is like a lower Arani.

Pranavam here means Omkara or shastric statement is like the upper Arani or the rod.

Gyana nirmathanam means churning of gyanam or analysis of shastric statement and practices by which the spark of knowledge rises.

Panditaha: Possessor of knowledge. Panda means Gyanam.

Pasham means shackles such as Ahamkara, Karmas etc.

Therefore, may you perform enquiry of your Self.

Shloka # 12:

A sample process for performing a shastric enquiry is now described. Shlokas 12 through 22 describe this process.

The conscious principle described in shloka # 6 is all pervading. It is called Atma (Aapnothi Sarvam or all pervading). Even though the Atma is one, it manifests through a medium and takes on the appearance of the medium. Thus, the same electricity flowing through one bulb is dull but through another one is bright. Along the same lines the reflection of my face in a convex mirror is different from that in a concave mirror. My face did not change.

Thus, the conscious principle, when it manifests through an inferior medium (body, mind, thought complex) appears as

Jivatama.

The same conscious principle, when it manifests through a superior medium (utkrishta upadhi) appears as Paramatma.

Please note the inferiority and superiority do not belong to the Atma but belong to the medium.

Citing another example:

One water is called a wave, a smaller version.

One water is called the ocean, a bigger version.

Ocean is the cause of the wave. Wave is the effect of the ocean.

Water is neither. It is just water.

Thus conscious principle is neither cause nor effect.

This is the process of enquiry. Instead of identifying with the medium (higher or lower) identify with the Original Consciousness.

Shloka # 12:

First the teacher talks about Atma manifesting through an inferior medium as Jivatama.

The Atma, I, have identified with the sharirams (three of them). This results in many types of karmas. The "I" becomes a karta to become a bhoktha. He then enjoys or experiences with his wife (connotes all human relationships) and all non-beings (food, drinks etc.) as well. All this occurs in the waking state. All these experiences get recorded as well. Jivatma thus goes through experiences in all three avasthas (waking, sleeping and dreaming).

With best wishes,

Kaivalya Upanishad, Class 7

Continuing his teaching on Kaivalya Upanishad, Swamiji says, in Shlokas 5 through 7, Brahmaji gave instructions on the three levels of meditation. Everyone has to go through all three levels of meditation. First level is Eka Roopa Ishwara Dhyanam, second level is Aneka Roopa Ishwara Dhyanam and third level is Aroopa Ishwara Dhyanam.

At the third level, Aroopa Dhyanam, the meditator himself is the object of meditation. A person can go through levels one and two but then has to perform Vedanta Vichara under a qualified Guru. Only after performing this sadhana can he go to the third level of Aroopa Dhyanam also called Nididhyasanam. Swamiji declares that Aroopa Dhyanam is Nididhyasanam.

Gita chapter 12 also describes the steps of meditation to be taken for Moksha.

Shloka # 8:

When one comes to the third level of meditation, the Aroopa Ishwara is same as the Meditator or Brahman or Atman. At this stage one becomes aware that Brahman and Atman are one and the same. Brahmatma is also called Paramatma.

Shloka 8 now describes the Paramatma.

The Paramatma is the one formless Brahman that assumes all types of forms. Many people think that Hinduism has many Gods, while in fact it is actually one god appearing with many forms. Brahma assumes forms due to influence of Maya. Every

deity is a form of Brahman. Brahma, Vishnu and Shiva are all the same Brahman in different forms.

Transformation from Form to Formless is the real transformation. Transcending the form requires a subtle mind, until then one should continue with Eka Roopa or Aneka Roopa meditation.

What is Brahman's original nature?

Its nature is formless. That Paramatma is a changeless one, one without a form or Akshara or the Ultimate one (Paramaha). Its nature is Self-luminous Consciousness.

The same Brahman is Prana, Kala, Agni and Chandrama. Everything is Brahman. It is "me" as well. Once you understand this, you will say "I am, All". This "I" is not the body, mind and thought complex, rather it is the consciousness or illuminator of all.

Shloka # 9:

Everything in creation is Brahman. Everything in past, present and future is Brahma Chaitanyam. Brahman is eternal or Sanatanam. Just as a wave in the ocean may feel it is separate and distinct, however, once it realizes it is also water, it becomes one with the ocean.

By knowing Brahman as "myself" one crosses over mortality. It is really the crossing over the fear of death. In life, we cling to everything, including material and people, due to the fundamental fear of death. The older one gets, the greater is our sense of insecurity. This insecurity is also known as Samsara. Moksha is freedom from insecurity or Samsara.

Citing the wave and ocean example again, the wave looks at itself as an individual wave. It will always be afraid of mortality, as it knows it will die. So do human beings. Wave should understand that "I am water" and my waviness is an

incidental form that can come and go. I am really water. So also, my humanness is really incidental. This human form will come and go but "I" the Atman will be forever. Thus, one has to know that Brahman as "I", myself.

Since this Gyana yoga is a difficult path, is there an alternate path to Gyana Yoga?

Upanishads say there is no other way of liberation other than Gyana Marga. Scriptures provide many paths for purification but there is only one path for moksha and that is Gyanam.

So, what is the solution to a gyana marga that is so difficult? Swamiji says we should try to make the gyanam easier. The best way to make it easier is to prepare yourself for gyana marga. Preparedness will help in any situation. Therefore, follow Karma Yoga, Upasana and then come to Gyana Marga.

Shloka # 10:

The wise person enjoys wisdom. What is his vision?

A wise person is one who has gyanam having followed all stages of meditation. Such a person:

1. Appreciates that atma is present in everything. All bodies are threaded together in one consciousness.
2. He appreciates that the Atma is the sub stratum of everything. Everything is in Atma (Sarvaadhar).

Citing example of space, Swamiji says, it is enclosed in the walls of the temple. Thus, you have a large room or a small room. You can also say it is a one liter pot or a 10 liter pot. Space is within the container. The reality is that space is not within the container rather all containers are within space. So also, Consciousness is in every one of you. All of you are also in the one indivisible, non-dual Consciousness.

By knowing this, the knower becomes one with Brahman. The

Knower becomes Brahman. Until now, the division between Brahman and me was a misconception. The dropping of this notion is attaining merger.

Is there any simpler path? As per Upanishad there is no other path. All paths lead to gyanam. Gyanam takes us to moksha. Hence, in our culture, we light a lamp to dispel our ignorance.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 6

Greetings All,

Continuing his teaching on Kaivalya Upanishad Swamiji says, the student approached the teacher and asked for Brahma Vidya. He was sufficiently informed that it was the only means of liberation. What are the means to obtain Brahma Vidya?

Brahmji says there are two means. 1. Direct or Sakshat and 2. Supporting means.

Direct means requires Sravanam, Mananam and Nidhidhysanam or Gyana Yoga.

Indirect means requires Vairagyam. Just as a plant requires a seed (direct means) and soil, water, sunlight (indirect means).

Vairagyam or Tyagam is of two types:

1. Internal renunciation and
2. External renunciation.

Internal renunciation is essential. External renunciation is not compulsory. It is required only if it supports internal renunciation.

After presenting both means Brahmaji now discusses a range of Sadhanas that are life long pursuits. It may even be life long pursuits. Swamiji reminded us that we are in this class, here today, because of our karmas from our previous birth. It is that which attracted us to this class.

The three stages of Sadhana are now described.

1. Practice Karma Yoga to purify the mind.
2. Practice Upasana Yoga to bring focusing capacity to mind and
3. Above two result in Gyanam.

Shloka # 5:

Swamiji says Shlokas 5, 6 and 7 are all describing the entire range of Dhyanam. The three stages of Dhyanam are:

1. Eka Roopa Dhyanam
2. Aneka Roopa Dhyanam
3. Vedanta Vichara
4. Aroopa Dhyanam.

In Eka Roopa Dhyanam you meditate upon your Ishta devatha.

In Aneka Roopa Dhyanam you meditate upon the entire universe or Vishwa roopa.

First and second stages of Dhyanam are under Upsana. Having practiced this for a sufficient period of time one enters Vedanta Vichara. Here one studies Vedanta under a qualified teacher then starts Aroopa Dhyanam. In Aroopa Dhyanam he discovers that Aroopa Ishvara is really meditation upon Myself or on the "Meditator".

The preparatory steps for any Dhyanam or Antaranga Sadhana are

now described. In shastras eight steps are described, however, Swamiji says he has condensed it to four for simplicity's sake.

The four steps are:

1. Desha: The place of meditation. It should be clean, secluded and a spiritual place.
2. Kala: Time of meditation. Any time is fine. Early morning is a preferred time. One's mind should be Satvic (alert and quiet).
3. Asanam: Seat. One should not sit on a floor or hard or soft surface.
4. Sharira Sthithi: Condition of body and sense organs:
 1. Body should be straight and steady,
 2. Sense organs withdrawn,
 3. Breath, slow and smooth and
 4. In a Sanyasi mind. In this mental state one should not have relationship with anything other than the following three:
 1. Guru
 2. Shastra
 3. Ishwara.
5. Intellect: Must be convinced of the utility of meditation.

Now you are ready for meditation. If possible, meditate after taking a bath.

Gita Chapter 6 describes this whole process of meditation as well. Posture should be erect, eyes directed at nose (not mind directed at nose). Breath, smooth and even. Mind in an attitude of Sanyasa.

Before starting meditation invoke Guru(s) and perform namaskaram. This reminds you of their teachings as you start meditation.

Shloka # 6:

One has to turn the mind to the heart.

Heart is compared to a Lotus flower. According to shastras heart is the place where mind resides, not in the brain. Within the heart the mind exists. In the mind you invoke Eka roopa, Aneka roopa and Aroopa. Lotus stands for purity. Mind must be like lotus, free from rajas, tamas, not wandering, not sleepy, in a sattvic state and with a cheerful countenance. May you invoke in the chest.

Up to this it is preparation.

Now the meditation itself is described. This is described in Gita chapter #6 as well. Flow of similar thoughts to the exclusion of dissimilar thoughts is meditation. In meditation flow of thought exists. It is not a thoughtless state. Any thought connected to the object of meditation or similar thoughts is appropriate.

1. **Aroopa Ishvara Meditation:** You must have studied Vedanta before this meditation. May you meditate upon the un-objectifiable Ishwara or Subject or Shiva Aham or Avyaktham (cannot be seen or known by sense organs), says Swamiji.

Shivam is used in shloka to mean all three states of meditation. Shivam is formless consciousness, peaceful, immortal, infinite, one without beginning or end, infinite cause of universe, fullness, knowledge and bliss, formless and the greatest wonder (that it is me).

If it were an object I would have stumbled upon it. In reality it "I", myself.

- 2) **Aneka Roopa Meditation:** That which appears in manifold form.

Mantra # 7:

3. **Eka Roopa meditation:** Mantra # 7 describes it. Here Lord

Shiva is shown as object to meditate upon. It is only an example. It can be Vishnu, Ganesha or any other Ishvara.

Swamiji says Uma and Maheshvara are jointly called Umachi.

Shiva is described as the highest lord of creation, one who is omnipotent, with three eyes, blue necked, blue skied, and sitting in a meditative state.

The two eyes denote division, while third eye unites, symbolizing Advaita.

So, mediate upon shiva or any other Ishta Devatha. Eventually, one has to go through all three stages of Dhyanam.

What are the benefits of meditation?

The meditator will attain ye Lord himself. What type of Lord is he? What type of Ishwara? He is:

- 1) Jagat karana Ishwara, Bhutha Yoni.
- 2) Witness of entire creation,
- 3) All illuminating consciousness.
- 4) Beyond ignorance and Maya.

With best wishes,

Ram Ramaswamy

Kaivalya Upanishad, Class 5

Continuing his teaching on Kaivalya Upanishad Swamiji says, the student Ashvalayana approached Guru Brahmaji and asked for Brahma Vidya. This indicates maturity of the student. He does not ask for liberation, rather asks for Brahma Vidya. This is an important corollary as student is very clear that liberation can only be got through Brahma Vidya. Every student coming to Vedanta should know that it is the only means of getting knowledge and liberation. Knowledge is not an option in the path to liberation, as no other method is available. This should be very clear to any student. Draupadi thought, her five husbands or Bhishma and others would save her honor. They were all helpless. In this state, she called out to Sri Krishna. Her surrender was absolute. She even dropped her other hand holding her dress. Our commitment to Brahma Vidya should like Draupadi's. Then the heart will be ready to absorb the teaching. Moksha is possible only through Brahma Vidya.

So, what is the means to obtain Brahma Vidya or knowledge? There are not many methods. You have to use a mirror to properly see yourself. This mirror is the Guru Shashtra Upadesha. There is no other choice. Vedanta Sravanam, Mananam and Nidhidhyasanam are the only methods. Furthermore, our approach to receiving the teaching must be whole hearted.

Brahmaji says: For Gyana Yoga to be fruitful conditions must be ideal for Gyanam. One essential quality is to possess Vairagyam or Thyaga. Renunciation is my mental preparation to handover to God all my possessions including my body, with thanks. This is called Ahamkara or Mamakara Tyagam or Vairagyam. Once this occurs Gyanam is produced. Gyanam then produces liberation.

The Process then is: Vedanta Study> Gyana Yoga> Gyanam> Moksha.

Shloka # 4: This is not a one day course or crash program. Initially in life, Dharma, Artha and Kama are the main focus with Moksha in the back-burner. Gradually Moksha gains priority. Then, it becomes a burning desire. At this stage one will sacrifice anything for it. Greater the desire, greater the sacrifice one is ready to make. This change in priority occurs gradually in life. Priority reshuffling is constantly happening in our lives. As my desire for Moksha increases my pursuit intensifies until it converges into one. Just like the sun's rays get focused under a lens. It is an evolutionary process.

Swamiji reminded us that a Grahastha usually chants Shloka's 3 and 4 together while welcoming a Sanyasi. This shloka also occurs in Mundaka Upanishad.

So, what are the stages?

- First step is, right direction is required. Our ultimate goal is Moksha. This requires Gyanam. Gyanam requires a prepared mind. To prepare a mind one requires Karma Yoga (Purity of mind) and Upasana (Attention of mind). So, the first step is scriptural study. Then right effort or proper effort or Karma Yoga is required. This will lead to a purified mind free of Raga and Dvesha. (Note: Attachments (raga) arise from our previous experiences of pleasure and happiness. Aversions (dvesha) emerge from previous experiences of pain and suffering.)
- Second step is leading a life based upon what is proper and what is not proper or as a Dharmic person or as a Samskritha (cultured person). Nithya Anithya Viveka must be there. Only Brahman can give fullness and lasting happiness. In this stage, there is less and less dependence on material world also called Shuddha Tatva.
- Sanyasa Yoga: This is the third stage. Once mind is mature, purpose of active life is served or complete. Work, work all the time is not the end of Vedas. At some

point one has to turn to higher goals. This means reduction or renunciation or Sanyasa. One has to reduce or withdraw from activities. At this time Smaranam, Mananam and Nidhidhysanam is the goal. An active person cannot spend time in Smaranam, Mananam and Nidhidhysanam. The seeker also has to become introvert.

Brahma Vidya and Grihasta stages of life are > Extrovert.

Vanaprastha and Sanyasa stages are > Introvert.

So, during Sanyasa find quality time for Vedanta. You alone are immortal.

- The last stage is Sravanam, mananam and Nidhidhysanam for an extended period of time. Here we are trying to change the way of looking at the world or God. This is not easy. By committing to this, one becomes Brahma Nishta.

Vedanta Shatram gives self-knowledge, while Vedanta Artha is the crux. Central teaching of Vedanta is “ I am ever free, I am ever full, still I am struggling to reach what I already am”. Do not look outside.

Su-niscitarthah: means this teaching has to become a conviction.

Those people who have conviction about shastra, is the culmination of spiritual sadhana. Such people reach Jivan Mukti or become one with Brahman in this life. One gets absolute eternity.

Swamiji says Svarga is only a relative eternity. They continue in this world as long as Prarabdha Karma requires. The fall of a Gyani is called Parantakala or final death. Final death, because in an Agyani it is not final, he will be born again. For Agyani, it is intermittent death. In Gyani all three bodies (Sthula, Sukshma and Karana Shariras) are resolved.

They merge with Brahman or Brahma Chaitanya.

Several religions lead to Chitta Shuddhi. However, ultimate knowledge should be: "Aham Poornaha".

Shloka # 5:

In previous three mantras Brahmaji taught Gyanam.

Now he teaches Dhyanam. Kailvalya does not teach Karma Yoga. It assumes the student has already gone through it. At the end of Kaivalya, Karma Yoga is briefly discussed.

In Gita's sixth chapter Dhyanmam is shown as two fold.

1. PreVedanta meditation is performed to make myself ready for Vedanta.
2. Post Vedanta meditation is performed to internalize whatever I studied, at the deepest level.

With best wishes,

Ram Ramaswamy