

Saddarshanam, Class 1

Greetings All,

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

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

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

Once we have decided this, the method of study is also decided. There is a traditional method of studying of Prakarana Granthaha called Sruthi Yukthi Anubhava. Sruthi means Vedas, Yukthi means reasoning and Anubhava means our

experiences in all three states of waking dream and sleep. Anubhava does not mean mystic experience. Every Prakarana Grantha must be approached in this manner.

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

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

Dvaita: is Dukha

Advaita: is Ananda

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

- "I", the Subject, is the individual experiencing this world, a victim of worldly experiences, who gets frustrated and helpless or becomes a Samsari. This localized Subject "I" or Ahmakara is the first division. This division is also known as "Jiva". It is in first person singular.
- Second is the world "I" confronts. Once I am aware of myself as an individual, next I see the World. It is intimately available to me as an object. This objective world is the second object. It is called "Jagat", the persecuting world. This is presented as "You" or as an object in the second person singular. You equals the World, includes the living and inert objects, even though we don't address them (inert objects) as You. Inert objects are also objectifiable.
- Once I am available and the World is available, in case of human beings, a third entity enters the picture. Animals do not have this problem. Animals have only

Subject and objects. So, how does the third entity come? When man confronts the world his intellect looks for a cause due to his thinking and enquiring intellect. A tree, a cow etc. does not ask for a cause. If an animal is in pain it suffers without asking. Humans, however, will look for a cause of the pain. I have to hunt the cause. This irresistible impulse is within us. So, we ask, how did the world come into being? How did we come into being and so on?

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

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

Recapping the divisions:

First entity is Jiva.

Second entity is Jagat

Third entity is Ishwara.

All these are called Jiva –Jagat- Ishwara.

This division is cause of the problem.

All three members of the division are interconnected.

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

automatically the "World" also is there. Once the world comes into existence God as cause also comes in.

Thus, in Jagrat all three divisions exist together.

In Swapana all three divisions again exist together.

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

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

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

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

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

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

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

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

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

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

truth.

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 46

Greetings All,

Shloka # 27:

कार्त्तव्यं कुरुते सर्वं प्रकृतिर्युक्ता
प्रकृत्यैव कुरुते सर्वं प्रकृतिर्युक्ता 3.27

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

Continuing his teaching of Gita and recapping last week's class Swami Paramarthananda said, in beginning of chapter 3, Sri Krishna pointed out that an Agyani has to perform Karma's to purify his mind. From Shloka # 20 onwards he said even a Gyani has to perform Karma. The purpose a Gyani performs Karma is different. He performs Karma, not to purify his mind but for Lokasangraha or welfare of society. While purpose may be different both have to perform Karma.

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

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

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

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

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

Everybody=Atma + Ahamkara.

Ego is our lower nature; Atma is our higher nature; Ego is our incidental nature; Atma is our intrinsic nature.

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

1. Ahamkara is a limited entity. It is also called Alpa. While Atma is an infinite and all pervading entity. It is also called Ananta.
2. Ahamkara is Anitya and subject to arrival and departure. In sleep you don't see Ahamkara. The moment you sleep Ahamkara is resolved. Atma is however Nitya.
3. Ahamkara is subject to modifications, Savikara. While

Atma is Nirvikara.

4. Ahamkara is Karta and Bhokta. Atma is Akarta and Abhokta.
5. Ahamkara is ever a Samsari producing papam and punyam. Atma is never a Samsari.

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

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

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

The sufferings of small self appears small and insignificant in front of the great freedom the Gyani obtains. So, Gyani has discovered a higher Ananda where Samsara is insignificant. While, for the Samsari, the Agyani, everything looks big.

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

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

Gunaha: means a Product.

Prakriti Gunaha: means a product of matter or material.

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

Thus, per Tatva Bodha:

From the maya the five subtle elements were born.

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

Thus:

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

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

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

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

This Ahamkara deludes all ignorant people. It means we are lost in Ahamkara to such an extent that we don't have time to think of higher nature.

It is like a beggar who is so busy begging that when somebody tells of a big treasure in his house he tells him I am so busy begging, that I have no time to spend for claiming my treasure. Ahamkara makes you lost in Karma. This is known as Ahamkara Vimudatama.

Like when watching a movie, initially I see the white screen. Then I get lost in the characters. I forget that they are all imaginary. So also an Agyani thinks he is the Karta of all Karmas.

Shloka # 28:

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0 Hero! On the contrary, the knower of truth of the distinction between constituents of Prakṛti and their operations does not attach himself to works knowing that constituents operate amidst constituents.

Agyani is caught in the lower Self. Now a Gyani also has Ahamkara. Gyani also has a body mind complex. Many people wrongly think a Gyani does not have a mind. In fact he has a beautiful mind. Gyani is compassionate. Manonasha is only a figurative concept.

When you are hurt, you will remember the wound. When healthy you don't feel the body. When the shoe fits you don't feel the presence of the shoe. It is the same with a dress.. When it fits you don't feel it. One who does not have Raga Dvesha does not feel the mind. For a Gyani the mind is not a Bharam. Since he discovered Atma, Ahamkara is not burdensome .When the mind is peaceful, it is not a burden and the Gyani is free from the mind. It means, for him, the mind is not a bharah. This is called mano nashah.

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

Swamiji Explained Shloka # 28 further.

Gyani knows the reality.

Tatva: means reality.

Guna: means body mind complex or Ahamkara.

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

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

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

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

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

With Best Wishes,

Ram Ramaswamy

Bagawat Geeta, Class 45

Greetings All,

Shloka # 25:

कर्मणो यो नान्तरात्तु फलं कश्चिच्छेत् ।
कर्मणो यो नान्तरात्तु फलं कश्चिच्छेत् ॥ ३.२५ ॥

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 Karmas so that society moves away from the materialistic world. So, Arjuna, perform your Karmas.

What is the difference in attitude between a Gyani performing Karmas and an Agyani performing them? Gyani performs it for benefit of society while Agyani performs it for his own benefit. The Agyani performs it with attachment while Agyani performs with detachment. Agyani does it to obtain happiness. While Gyani does it in a state of happiness. Agyani has lingering unhappiness. The main difference is in their attachment (or detachment) to the karma.

Shloka # 26:

॥ कर्मण्येवाङ्मयाः कर्माणां भोगो यो मया कृतः ॥
॥ तेषां कर्मण्येवाङ्मयाः कर्माणां भोगो यो मया कृतः ॥ 3.26 ॥

The integrated man of wisdom should not bewilder the mind of ignorant attached to works; performing them all, let him cause them (also) to do so.

Here, Sri Krishna gives an important advice to a Gyani.

This is an important shloka. When we study our scriptures we find a unique phenomenon. It seems to have many seeming contradictions. Meaning there are really no contradictions. Scriptures are addressing many people at different stages of spiritual evolution. Thus, a doctor cannot give a uniform advice to all his patients. This is known as Adhikari (seeker) Bheda. So, what is food for one person is poison for another; Thus, the scriptures glorify certain sadhanas for a certain group of people and the very same scriptures criticize the very same things in a different context. For example if you go to the karma kanda, the initial portion of the veda, you will find that karma is glorified very much.

Karma, at one stage it is a blessing later, however, it becomes an obstacle. A child can stay in womb only for nine months, after that even nature ejects it. Therefore, up to the tenth month the womb is a blessing; after the tenth month, it 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 Grihasta 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:

सर्वकार्यं सर्वदा सर्वत्र सर्वैः सर्वैः सर्वैः
सर्वकार्यं सर्वदा सर्वत्र सर्वैः सर्वैः सर्वैः 3.27

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 of 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, Class 11

Greetings All,

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.

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.

Continuing his teaching Swami Paramarthananda says, in the previous class and previous shloka, Bhagawan Ramana Maharishi described Atma Vichara as means of falsifying the Ahamkara. This Atma Vichara is to be accomplished with Guru Shashtra Upadesha. After this Vichara, a Gyani uses the "I" in that he will be aware of the higher "I" even as he uses the Ahamkara "I".

After Atma Gyanam he goes to the next stage. There can be a misconception in one's thinking that there is an Atma in every Jiva. To negate plurality of Atma, Ramana Maharishi says that Atma in each individual is the same or One Atma appearing in many forms. The same Atma is also described as Jiva Atma and Param Atma. This is the Mahavakya Vichara.

Shlokas # 24 and # 25 respectively deal with Jivatma and Paramtama Aikyam. If they, Jivatma and Paramatma, are appearing as different it is because of Nama and Roopa. Just as in the wave and ocean analogy so also with Vyashti Atma and Param Atma the Atma is same. By removing the Vesha one gets the Sva-Atma Darshanam or Paramatma Swaroopa Gyanam. The seeker understands God as himself. This is the Aikya Gyanam.

Shloka # 26:

Since there are no two selves, the established poise in the Self is the vision of the Self.

In previous shloka Ramana Maharishi talked about Atma Darshanam as seeing or knowing Atma. This can cause confusion in some. One may think of Atma as an object. As per Bhagawan Ramana Maharishi one cannot objectify the Atma. Thus, he says, there will be no new experience. I will just understand Atma as myself. Abiding in the Atma is, knowing Atma. It is not an object of experience. It is the ever-experienced consciousness. It does not require a special experience. This is called Atma Gyanam.

There is no knower or known of an Atma. If Atma has to be known who will know it?

Swamiji says:

1. An-atma cannot know Atma .
2. One Atma cannot know another Atma , as there is only one Atma.
3. Atma cannot know itself, as subject cannot objectify itself.
4. One part of Atma cannot know another part of Atma, as Atma has no parts. Thus, I have a leg that I can touch. Nothing like the leg exists in the Atma.

Therefore, experiencing or knowing Atma through a process is not possible. Therefore, the ever-experienced Consciousness is the Atma. This understanding does not require objectification of Atma. This abidance is called Atma Nishta.

Shloka # 27:

Knowledge is Consciousness transcending knowledge and ignorance. After knowing that is there any difference?

Consciousness alone is Atma Gyanam. Bhagawan Ramana Maharishi says "Chid Eva Gyanam". Atma Gyanam is unique. It should be carefully understood. Swamiji asked: If consciousness is Atma Gyanam, what is the problem? Answering the question he says, this question assumes that since everybody has consciousness then everybody should have Atma Gyanam. Consciousness is Anadi and Ananthaha. This means everybody in the world is a Gyani.

The statement has to be interpreted correctly. Consciousness is Atma Gyanam only when Consciousness is associated with an appropriate thought called Vridhi Aruda Chaitanyam. Thus, Consciousness associated with Pot is called Pot knowledge. Consciousness associated with Aham Brahma Asmi is known as

Atma knowledge.

What is the nature of this Consciousness? That original consciousness is beyond both Knowledge and Ignorance. Gyanam generated a Vyavaharika Satyam. Consciousness is beyond it. It is Gyana and Agyana varjithaha. It is beyond knowledge and ignorance, it is actually a witness of both of them.

How is one to know this absolute Consciousness? There is no duality to know the Chaitanyam. Thus:

- 1) An-atma or Jadam cannot know Chaitanyam.
- 2) One Chaitanyam cannot know another Chaitanyam, as there is only one Chaitanyam.
- 3) Chaitanyam cannot know itself, as subject cannot objectify itself.
- 4) One part of Chaitanyam cannot know another part of Chaitanyam, as Chaitanyam has no parts.

So, is there a division in consciousness to objectify? There is no such division. Hence one can only say “ I am Chaitanyam and be quiet.”

You are able to say, “ I am” because of Consciousness. With this Atma Brahma Aikyam is over.

Bhagawan Ramana Maharishi talked about Karma, Upasana, Bhakti (Samadhi), Ashtanga Yoga with focus on Pranayama, and Gyana Yoga. All Sadhanas prescribed in Vedas were condensed in this text.

This Atma Vichara is the final Sadhana. Now Bhagawan Ramana MahaRishi talks about the Phalam.

Everybody has to go through all Upasanas and Sadhanas. There is no time limit to their practice. In shlokas # 28 and # 29 respectively Gyana Phalam or Moksha is now described.

Shloka 28:

A conscious bliss ensues when one abides as the Self, by

enquiring, “ what is the true import of “I”?” This bliss is spontaneous, indestructible and limitless.

When one enquires into Atma Swaroopam or “who am I”, through Guru Upadesha, Atma Darshanam occurs. Swamiji emphasized the need for Guru Upadesha for this Gyanam. When Atma Gyanam occurs there is Ananda, fulfillment or peace. It is not a temporary Sukham but an infinite Ananda also called Aapoorna Ananda. This sukham is identified with Chaitanyam or Atma.

Shlokas # 29 & 30:

In previous shloka or # 28, the second line is actually one word. Relative Sukham is opposite of Dukham. It can change, as it comes and goes. Gyana-janya Sukham is not a displaceable Sukham. A Gyani also has Prarbhda Karmas that will bring good or bad experiences to him. Even a Sanyasi experiences Prarbhda Karma in an Ashram.

The Sukham experienced by a gyani will not change. Atmananda will continue even as the Gyani's Prarabdha Karma's play out. This Sukham is absolute. It is beyond Bandha and Mosha that are relative terms. When bondage is understood it is known as Mithya. If a tiger comes in dream and then goes away too, it is all happening in the dream. The tiger belongs to the dream. In waking there is no arrival or departure. In the absolute there is no Bandha or Moksha. Both are Vyavaharika Satyam. Atmanada is the Paramarthika Satyam.

Atmananda is a sense of fullness that persists at all times. It is also called Poornatvam. The Jiva obtains this undisplaceable Atmanada.

When does he get this ananda or moksha? In most systems, one obtains it only after death. In Vedanta it is promised in this very life as a Jivanmukta. You will still have your wife or husband, children etc. but the Gyani will have no complaints. If you want this Gyananda you have to qualify for it. You should deserve it. Such a person is called Daivika or one with

spiritual values. Gita Chapter # 16 describes these values or traits. One has to cultivate these values. You then become a Sadhana Chatustaya Adhikari or as Bhagawan Ramana Maharishi calls it Daivika.

How do I get this Daivika? Performing all Karmas, Upasanas and Sadhanas followed by Guru's teachings will result in Gyananada.

Shloka # 30:

The speaking of truth of "I" is the greatest austerity. This is the teaching of Ramana

It is the greatest accomplishment in life. This Atma Gyanam or Jivatma Paramatma Aikyam is Mahat Tapaha. It is the greatest Sidhi in life. Gita Chapter # 4 describes it as well.

This knowledge is an illuminator of one's real nature. It banishes Ahamkara. Bhagawan Ramana Maharishi brings out this Vedic wisdom. It contains Veda Upadesha Sara.

"In words of Ramana" can have two meanings:

- 1) Words of Ramana
- 2) That which pleases all people. A teaching to revel in.

With this Upadesha Sara is over. It is important, because, here Bhagawan Ramana Maharishi makes it clear that "Who am I " must be preceded by Upsanas. Upadesha begins with all Sadhanas including Karma yoga, to lead to one becoming Daivika and then one knows one's Self. It is a Vedic teaching. It is also Ramana's teaching. It is the best of teaching of Bhagawan Ramana Maharishi.

My Note on Paramarthika, Vyavaharika and Pratibhasika Satyam: The above bhashyam brings to the fore that three types of 'reality' are admitted in the Shruti. Commonly these are known as: 1. PArAmArthika Satyam which is Brahman alone, 2. VyAvAhArika satyam, which constitutes the common world experience of samsara and 3. PrAtibhAsika satyam which is a

seeming reality, actually within the samsaeric experience. This seeming reality of say, the mirage-water or rope-snake, is corrected in the Vyavahara itself and does not require Brahma jnanam for this. The Vyvahaarika satyam, of course, gets corrected upon the rise of Brahma jnAnam.

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 Shashtra 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 Shashtra 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,

Ram Ramaswamy

Bagawat Geeta, Class 44

Greetings All,

Continuing his teaching Swami Paramarthananda says, after shloka # 20, Sri Krishna talked about Karma or doing one's duty. Arjuna has to do Karma to purify his mind. Only a wise person can obtain liberation. Once liberation is obtained he does not need to do Karma. This was conclusion of shloka # 20.

Shloka # 21:

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

Here Arjuna may raise an argument that he is a wise person, as such he not need to perform Karma. He could claim that as a Gyani that he does not need to do his duty, which is unpleasant one in this context. It is a plausible argument

from Arjuna. To this, from shloka # 21 onwards, Sri Krishna, answering his objection says, even a Gyani has to do Karma. You don't need Karma for purification, knowledge or liberation; however, as long as you are in the society you have to be a role model. Since others need Karma, you need to do Karma to teach them about it.

There are several ways to learn the Dharmic way of living. If not, one will go along his Raga & Dvesha and lead a life of a Prakrita. He needs to change to a Samskrita way of life. Dharma Pramanani, dharmic way of life has three sources. They are:

Veda: Original source

Smrithi: Secondary source

Lifestyle of ideal models or led by elders of society.

Of these three, life style of elders is most effective way of communication. One action equals a thousand books.

A man teaches his son Satyam Vada. Then one day a person from his office comes to the door. The father does not want to see him. He tells his son to tell him my father is not home. The son tells the visitor my father told me to tell you, he is not home. What is the use of teaching Sayam Vada to his son? The actions of elders speak louder than all scriptures.

Mother is the most important influence for a child. Then come father and then the schoolteacher.

So, Arjuna, whether you like it not you are a hero in society. Along with this status comes responsibility. It can be crushing. Therefore do your duty, not for your sake but to lead society. Sri Krishna gives himself as an example. I am an avatar, as such a born Gyani. I will still follow my duties as your Sarathi as a part of my Svadharma. For Kuchela, I had to perform Atithi puja. Even as I accept my duties, so also, you have to do yours.

Shloka # 22:

मम कर्तव्यं हि सर्वत्र नान्तरात्मा मामुपशान्तिं कुरुते
मम कर्तव्यं हि सर्वत्र नान्तरात्मा मामुपशान्तिं कुरुते 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.

Sri Krishna says I need to perform my duties even though I have nothing to get from my actions. There is nothing for me 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:

अहं हि सर्वदा नान्तरात्मा मामुपशान्तिं कुरुते
अहं हि सर्वदा नान्तरात्मा मामुपशान्तिं कुरुते 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: 0 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:

ममकारणंलोकस्य भ्रमो भवति विनाममं न विदुः
ममकारणं न विदुः ममकारणंलोकस्य भ्रमो भवति विनाममं न विदुः3.24

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 profession at an early age. It is the same with a musician's child. Advantage is all professions are protected.

Shastra says preference of a profession should preferably not be based on money. In many professions people want less work and more money. Brahmins today have taken to many professions such as those of Vaishya and Kshatriya. Increasingly Brahmins are walking away from their own profession of learning and teaching Vedas and Sanskrit. If this will continue, both Vedas and Sanskrit will die and with it the religious mantras as well. So, money based preference is not good. Svadharma should be based upon Guna or father's Profession.

Arjuna, your Guna is of a warrior. You are a Kshatriya. So, stand up and fight.

Shloka # 25:

अज्ञानं कर्मणां प्रथमं कारणं बन्धनम् ।
अज्ञानं कर्मणां प्रथमं कारणं बन्धनम् ॥3.25॥

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

Sri Krishna has pointed out that Arjuna and Gyani both should perform Karmas. Their reasons though are different. Agyani wants purity and liberation. Gyani should perform Karma to be a role model to society. If both are performing karma what is the difference in their respective attitudes.

Sri Krishna says, since Agyani has not got liberation, he is not happy with himself. So all his actions are to discover fullness and happiness. In these actions there is anxiety. Everything is done out of incompleteness. Thus, actions are performed because of a lack of wealth, money, children etc. In all actions there is attachment.

A Gyani is one with knowledge. His nature is of fullness and 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 भविष्यति तदात्मनः कर्मसु कौशलम्
कर्मणो यो नान्तरहितो भविष्यति तदात्मनः कर्मसु कौशलम् 3.19

**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:

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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:

॥ धर्मो रक्षति रक्षितः ॥
॥ धर्मो रक्षति रक्षितः ॥ 3.21 ॥

Upadesha Saram, Class 8

Greetings All,

Shloka 15 and 16:

15: “For the exalted Yogi abiding steadily in the natural state, having destroyed the mind, is there any action left?”

16: “When the mind turns away from the objects, it beholds its source, Consciousness. This is Self –abidance.”

Continuing his teaching of Upadesha Saram, and refreshing our memory of last class, Swami Paramarthananda said, Bhagawan Ramana Maharishi enumerated various spiritual sadhanas all of which result in Bodhaha or Gyanam. They are: Puja, Japa, Dhyana, Samadhi, Yoga and Gyanam. All of them have the one aim that one’s mind should be absorbed in one’s Self. Problematic mind should be replaced by a non-problematic mind. The Mithya mind should be replaced. This fundamental reality is arrived at by enquiry as discussed in shlokas 14, 15 and 16 respectively. This enquiry negates everything negatable. What ultimately remains after negating is that the mind becomes blank. It is at this time the Guru’s direction is needed. He will point out that the blankness is witnessed by an awareness called Consciousness also called Chaitanyam. It has all the attributes of the Atma namely: it is Nithyaha, Akarta, abhokata, Nirvikara, Aprameya etc. This is the real me. This is Tatva Darshanam or recognizing the real me. This is known as Vichara Marga. Through this Vichara the Mithya of mind is recognized and thus removed.

Shlokas 17 and 18:

17: “What is the mind? If one searches to find out, then,

there would be no separate entity as the mind. This is the straight path."

18: "The mind is only a bundle of thoughts. They are dependent on the "I" thought. Know the I thought to be the mind."

In shlokas # 17 and 18, respectively, Bhagawan Ramana Maharishi elaborates on Gyanam.

Summarizing these two shokas, Swamiji says, this Vichara is presented in three different ways.

First enquiry is an enquiry into the nature of the mind or Mano Vichara. Here one asks "what is the nature of this mind"? Bhagawan Ramana Maharishi points out that mind is nothing other than Ahamkara. So this then becomes Ahamkara Vichara. Still later he points out that Ahamkara Vichara is finding out the Source of Ahamkara. Since the Source is the Atma, it now becomes Atma Vichara.

Thus:

Mano Vichara>Ahamkara>Ahamkaravichara>Atma Vichara>Atma.

Shloka # 17:

Animals do not have a developed mind. They don't have Raga, Dvesha, Krodha etc., We do not know if the mind is an advantage to human beings or not. In sleep there is no mind. Upon waking, it comes up again.

Swamiji says, Bhagawan Ramana Maharishi through out his teachings does not mention the role of Guru or Shastras. We have to add that ourselves.

Upon enquiry into the mind we find that there is no such thing as the mind at all. We have been bothered about something that does not exist. It is a Mithya. It is something that exists without substance like a mirage. Examples of such mirages are:

- Mirage of water
- Dream problems disappear when I wake up.
- Existence of thought. Upon enquiry we find there is no such thing called thought. Thus, while Pot is the weight-less word, Clay alone is the substance with weight. I have been taking the pot for granted. Similarly, we have also been taking it for granted that there is a mind.

Thus, materials have particles, which break into atoms, further break into subatomic particles and finally break into energy. Thus, there is no world other than energy. That this energy manifests itself as this tangible world is one of the greatest wonders of the world. A Nonexistent mind seems to exist. Anything seemingly existent should be negated. There is nothing called mind. Vichara Marga is the only appropriate Marga. The unreal is born out of ignorance. Knowledge alone can remove ignorance. The rope snake can only be removed by knowledge of the rope. Bhagawan Ramana Maharishi says the mind has to be handled only by Gyanam. The ultimate solution is Gyanartham Vichara. This alone removes the problematic mind.

In the next shloka Ahamkara Vichara is discussed.

Shloka # 18:

The primary constituent or ingredient of the mind is thought. We experience mind only as thought. When we sleep, thought is dormant and mind is temporarily gone.

So, for all practical purposes, mind equates to thought. In reality, however, thought is not the mind. It is only a function of the mind. I am not just teaching. It is only one of my functions. So also it is with walking. For all practical purposes we can say mind equals thought or Manovichara is thought Vichara. Thoughts are classified into two categories:

- Objective thoughts or Idam Vriithi or thoughts about objects. Objects can be anything such as a river,

mountain, a pen etc. Vrithi means thought.

- Subject related thought or Aham Vrithi. This is about “I” the experiencer.

Idam Vrithi’s are many while Aham Vrithi is only one. For each Idam Vrithi there is a corresponding Aham Vrithi.

Thus, Objective thoughts + Subjective thought = Mind.

Objective thoughts can exist only if there is a subject to relate to. Therefore, the subject is the basis for all objective experiences. Aham Vrithi is basis for all Idam Vrithi. Thus, the essence of all Idam Vrithi is Aham Vrithi. All objectives are about Aham Vrithi. Thus, all thoughts can be reduced to the “I” thought. I thought is Ahamkara.

Thus:

Mind enquiry>thought enquiry> “I” thought enquiry>Ahamkara enquiry.

Explaining shloka # 18 further, Mind is nothing but a group of thoughts. All thoughts of mind are based upon one essential thought, Aham Vrithi or the one I thought.

May you understand that the mind is nothing but the “I” thought or Ahamkara. Therefore, mind enquiry is Ahamkara enquiry.

Shlokas 19 and 20:

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

20: When the I thought perishes, then another I, I, springs forth as the Heart, spontaneously. It is Existence in all its fullness.

We have said Mind is Ahamkara. So Ahamkara enquiry is to be performed. Where does Ahamkara come from? What is the source

of Ahamkara? This is the real enquiry.

Shloka #19:

From where does Aham come into being? On enquiry we find it comes from Atma. So it is called Atma Vichara. You enquire about the rope not the snake. It is not an enquiry into the snake, as it is not born out of the rope. Here Aham is compared to the snake while Atma is compared to the rope. Therefore, it is Atmavichara or enquiry as to what is the Atma? Bhagawan Ramana Maharishi does not explain how we should perform this Atma Vichara. We have to add that it is to be performed as per Guru or Shashtra's direction. All Upanishads require this.

For such a person, the wonder is that Ahamkara falls. Aham is a false reflected consciousness. Citing an example swamiji says, imagine a mirror. I am standing in front of it. I see my reflection in the mirror. So we now have three entities. The mirror, the reflection and I. The reflected entity has properties of me, as well as properties of the mirror. It is a hotch potch. Everything that is a reflection is borrowed from my body as well as from the mirror. If the mirror is dull the reflection is dull as well, a feature of the mirror. This third identity is called Prathibimba Purusha. If you, the person, or the mirror is not present, the third entity disappears. So it is with Atma and Anatma (mirror). While Ahamkara is the third entity (mixture of Aham and Anatma). When you remove either Atma or Anatma, the third entity, Ahamkara, disappears. This non-entity, Ahamkara, has been the cause of a lot of havoc in all of us.

A false thing becomes real. Self-enquiry dispels Ahamkara or the false thing. What is Self Enquiry? That which leads to discovery of Atma (the real I) and fall of the mind is Self-enquiry or Manonashaha. The fall occurs from the recognition that Ahamkara is Mithya. Even after the fall, the reflection still continues. But now, it no more frightens me. Be it a

convex or a concave mirror, neither bother me.

So Gyani still experiences Ahamkara even after knowing it is unreal. Ahamkara nasha is knowing it is unreal.

Shloka 20:

When Ahamkara falls the chiddabasha is dismissed as Mithya. Even after reflection goes away the original face continues. The only problem is, it cannot be objectified anymore. I own up to the original Consciousness when the reflection is destroyed.

Explaining the shloka, when Ahamkara suffers destruction and the reflected face is gone. The original face still continues. The original face cannot, however be seen anymore.

One can see the reflected face, when mirror is there. Swamiji suggested that we try to discover our original face for the rest of our respective lives.

Atma cannot be made into an object. So this consciousness remains as the real I. Now, after knowledge, the consciousness shines as the real I.

Ahami means the “ I”. This is also called self-effulgent. This I is not located anywhere. It is all pervading. It is unconditionally full and infinite.

Parampurna means beyond space and time.

With Best Wishes.

Ram Ramaswamy

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